

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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## A SIGNIFICANT TELEGRAM

On Dec. 22nd, the American Relief Administration, New York, wired Corresponding Secretary, J. F. Love, as follows:—

"Please transmit Love, Richmond, Virginia, Baptist Committee from Gill, 'Urgent, send food drafts for suffering adult Baptists American Relief Administration work mainly for children. If possible, wire me through American Relief Administration, New York, several thousand drafts.'"

The above telegram is significant. It shows that in addition to the great suffering among children, our Baptist people are suffering not only for clothing, which Southern Baptists are sending in liberal quantities but for food. This food can be purchased only as the Board receives special offerings with which to buy it. A note from the Relief Administration, covering the telegram says, "If you desire to send a food remittance to Mr. Gill, we will be happy to cable it for you. Food, as you know, will be delivered at cost in Russia."

We have, therefore, a perfect arrangement for handling this relief, money sent to the Foreign Mission Board for this purpose can be cabled to Dr. Everett Gill, the Board's representative in Moscow, without expense to the Board, and he can there buy food at cost to the American Relief Administration and deliver it promptly to our starving brethren and sisters. We think we do not need to add anything to this appeal.

J. F. Love,

Cor. Sec'y.

The North Carolina Convention Board has three lady members.

Brother H. C. Joyner has moved from DeKalb to Hazelhurst and will be pastor of the Damascus, Spring Hill and Bethel.

War transportation tax for freight and passengers is taken off Jan. 1st. It has been 8 per cent on passenger tickets.

An account of the marriage of Rev. J. D. Jamison and Mrs. Pyne of Hot Springs is given in another part of the paper. Congratulations.

Because the Seventh Day Adventists tithe, their contributions last year were \$64.00 per member, or a total of nearly twelve million dollars.

The church at Raymond has called Rev. W. O. Carter just now finishing his work at the Ft. Worth Seminary. It is hoped he will soon be on the field.

The proposal has been made that foreigners in this country convicted of boot legging should be deported. This would get rid of a good percentage of them.

Two to one of the doctors in Illinois and Indiana replying to a questionnaire of the American Medical Association said wine had no medical value. A larger proportion still pronounced against beer. Much the larger number of doctors made no reply at all.



DR. J. B. TURNER.

Who will have pastoral supervision of Baptist Students at the Mississippi A. and M. College.

The Kentucky Mission Board is preparing to supply religious workers among students at state schools at Bowling Green, Lexington and one other place.

Third Ave. Church, Louisville, Ky., has called Dr. J. W. Porter of Lexington, former editor of the Western Recorder, and they are hopeful of his accepting.

At Berea, Ky. 343 were added to the church in a meeting in which Pastor John Cunningham was assisted by Arthur Fox of Paris, Ky. and by singer and Harpist J. A. Brown of Dallas, Texas.

Dr. W. H. Weathersby head of the Department of Education in Miss. College was during the holidays married to Miss Connerly of Tylertown. His many friends are congratulating him.

We are sorry to hear of the death of Mrs. Mitchell wife of our beloved brother Dr. Mitchell, Editor of the Florida Baptist Witness; and our sympathy in with him in his great loss.

Dr. W. A. Smith, son of Dr. S. F. Smith who wrote the national hymn "America," has recently passed away after having been a missionary under the appointment of Northern Baptists in Rangoon, Burma for fifty nine years.

A good brother writes the suggestion that the Baptist Record cut out the obituary department on the ground that all good Baptists go to heaven and we can't report 'em all. What do you think of it?

Rev. C. A. Loveless, one of our Missisippians that heard the call of the West, has resigned the care of the Queensboro Church at Shreveport, La., to accept the call to First Church of Baird Texas. He was several years pastor at Baird and now returns after an absence of fourteen years.

We have the promise of a regular Sunday School department for the Baptist Record. As many of our readers are interested in this part of the work as in any and it deserves full recognition and representation.

Brother G. H. Boone, until recently county missionary in Coldwater Association is now pastor of a field near Eastland, Texas and is preaching nearly every day in the week and keeping the young people busy.

Over the protest of members of the American Legion, President Harding released Eugene Debs from the federal prison in Atlanta on Christmas day. He was convicted of espionage during war times.

Now while we are campaigning for new subscribers in January don't anybody fail to renew whose subscription is expiring. More subscriptions expire in January probably than in any other month.

The First Church of McComb on last Sunday called Rev. J. W. Mayfield of Opelika, Alabama. He is a Mississippian who has made good in other states, Texas and Alabama, and we hope he will come home.

The church at Raymond has called W. O. Carter who is just completing his course at the Ft. Worth Seminary. We have not heard his decision but hope to have him back in Mississippi. He is an alumnus of Mississippi College.

On Christmas day in Mississippi College Chapel Mr. E. G. Douglas and Miss Lona Rushing were married; Dr. Zeno Wall officiating. The groom is a ministerial student and the bride is a teacher in the Clinton Consolidated School. Both are expecting to be missionaries.

Pastor A. R. Willett has resigned at Shubuta and will return to a pastorate in Kentucky, his native state. Brother Willett came to Mississippi some six or eight years ago, in search of health. We are glad he has regained his health, but sorry to lose him from our work.

Brother F. W. Gunn has been eleven years pastor of churches adjacent to his home at Hickory and has done a great service. Now he has accepted a desirable field in Pike County and will be in charge of it by the new year. His address is Magnolia R. 5.

Pastor W. L. House has requested the church at Sardis to secure his successor, though still serving them. We understand it is his intention to move to Jackson, Tenn. We shall regret to lose him from Mississippi where he has done good work.

The church at Georgetown, Ky., has abandoned the subscription plan of raising money, and now only free will offerings are made and no accounts are kept. The pastor simply receives what the people give him without having a fixed salary. Exception is made of pledges to the 75 Million Campaign for which books are kept and credit given.



## STEWARDSHIP CAMPAIGN

The Pastors and Laymen's Conference in Mississippi acted wisely in devoting all of their three sessions to the consideration of Stewardship and Tithing: when the rank and file of our church membership come to recognize the obligation of Stewardship, both of time and money, we have already reached the solution of our financial and spiritual problems.

It is gratifying to learn through Bro. N. T. Tull that the reports are coming in, in a very satisfactory way. While December 4, the closing day of "Half Million Week" has already passed, this campaign must continue with unabated interest until the first of May, 1922. The success of this movement calls for an effective organization and for thorough educational work; it is, therefore, not wise to proceed with undue haste.

The reports not only from Mississippi but from the other states of the south indicate a large and growing interest in this vital cause.

## ECHOES

The Central Church of Fountain City, Tennessee, with a membership of two hundred fifty, has already enrolled one hundred forty five tithers, and the good work still goes on. The Fifth Avenue Church of Knoxville has enrolled two hundred tithers out of a membership of three hundred eighty, and the pastor expresses the hope that it will be made well nigh unanimous.

Perhaps the most signal case of success is that of the Las Vegas church of New Mexico; the papers carry the announcement that this church has enlisted all of its members except one.

Knoxville, Tenn.,

J. T. HENDERSON

Dec. 16, 1921.

General Secretary

## MEET THE JAPANESE MISSIONARIES

## T. B. RAY

It may not be quite necessary to introduce to Southern Baptists their missionaries who are located in Japan. I hope it will be helpful to call attention to the personnel and positions of these devoted fellow workers.

The first family we met after arriving in Japan is that of Mr. and Mrs. W. H. Clarke, who are located in Tokyo, the capital. They are our sole representatives in that great city of more than 20 million people. The work in Tokyo is of recent development. We have one organized church, and have acquired land upon which we hope soon to erect a building, parsonage and a kindergarten to be used by this church, and also a dormitory, which will receive students who will come to Tokyo for an education, particularly from the southwestern section of the empire in which section most of our work of Southern Baptists is located. At first we will make room for thirty students. The capacity will be increased later. The mission considers that this is a most critically important phase of our endeavor because it is very necessary to keep in contact with students from our field while they are preparing for their life work. On this same compound will be placed one missionary residence, and another will probably be added in the future. The Clarks are well fitted for this field, because of twenty years of service in Kumamoto, where they labored with great success amongst the students and better classes.

In order to meet the next missionary family, we must travel toward the southwest 580 miles to Hiroshima. In this fair city of more than 100,000 inhabitants, the best city west of Kobe, is located the family of Mr. and Mrs. J. F. Ray. No church has yet been organized in Hiroshima. The Rays have gathered about them a band of about thirty young men, many of whom have been recently converted. This band of young men together with a few interested women will no doubt soon be organized into a vigorous Baptist church. This city is of great importance, and our work should be strengthened here. Under the superintendence of the Rays is the church and

work at Kuro, which is the great naval station about one hour distant from Hiroshima. Already there is located in Kuro, a city of over 100,000 inhabitants, a very good church, which has recently acquired a lot, upon which we hope soon to erect a church building and parsonage.

Journeying down toward the southwest to the point of the larger island about 140 miles beyond Hiroshima, we reach Shimonoseki, a large and important seaport on a narrow strait by the same name. In Shimonoseki are located Dr. and Mrs. E. N. Walne, who are the veteran missionaries of our Board in Japan. Their time of service almost spans the period in which Southern Baptists have conducted work in this land. Dr. Walne is at the head of our Publishing House, an institution which he has developed in the last few years into a very gratifying and encouraging success. The literature produced by this house is now being distributed throughout Japan, and Dr. Walne has done a monumental service. We own a fine piece of property on the hill with a beautiful outlook toward the sea. Two residences are located upon this property, one of which is used for the Publishing House.

Miss Florence Walne, for the last three years, has been associated with her father as a missionary of our Board. She has been devoting herself especially to the night school, which work she carried forward with splendid success until it became necessary for her to return to America for the purpose of recuperating her health.

Soon Miss Lotta Hill, who has been recently appointed to service in Japan, will enter the Publishing House as Dr. Walne's secretary.

We cross the straits of Shimonoseki, and after an hour's ride, either upon the train or street car, we reach Kokura, a city which is the center of the largest field of endeavor we have in Japan. Mr. and Mrs. J. H. Rowe are the missionaries in charge. Bro. Rowe looks after the evangelistic work in this great coal bearing region. It is one of the greatest industrial districts in Japan. In what is called the Kokura field, there are ten cities ranging from 15,000 to 115,000 inhabitants. Five of these cities each have above 50,000 inhabitants. In this field are four churches. It will be necessary to more than double this number if we should have one in every city. Mrs. Rowe has had recently laid upon her the responsibility of organizing the new school for girls, which is to be opened next April. A fine campus of fifteen acres on a hill on the outskirts of Kokura has been bought, and the crests of two hills are being leveled in preparation for buildings soon to be erected. Mrs. Rowe is also directing a fine kindergarten work in Kokura.

Two hours to the south of Kokura is Fukuoka. In this last named city are located Mr. and Mrs. G. W. Bouldin, Mr. and Mrs. C. K. Dozier and Miss Sarah Francis Fulghum. The Doziers and Bouldins are devoting themselves to the development of our Boy's School, and they are rendering a colossal service. A fine campus on which we have already erected nine buildings and on which two others are soon to be erected makes a showing in which Southern Baptists should take great pride. Bro. Dozier is devoting his time to the middle and high school, and Bro. Bouldin is to be the head of the theological department. Miss Fulghum is conducting a most remarkably successful kindergarten work.

Six hour's ride to the southwest are located Mr. and Mrs. R. O. Hill. They live in Nagasaki and occupy what is known as the Nagasaki-sasebo field. Nagasaki is the most important seaport on the west coast of Japan. Sasebo is one of Japan's greatest naval stations. The church at Nagasaki and the one at Sasebo are very progressive. Soon a residence is to be erected for occupancy by the Hills. One of the striking things about Bro. Hill's work is the remarkable way in which he is able to get hold of the railroad men along the line which he travels and

the officers connected with the army and navy.

Still further south is located the ancient city of Kumamoto. At this place in a good residence erected by the Clarks on a hilltop commanding a fine view of the city now live Mr. and Mrs. Norman Williamson. They are just coming through with their language study to the place where they can do active work. They have taken a fine hold upon Kumamoto. Their musical talent and other graces are enabling them to reach particularly the student class in that educational center. Bro. Williamson has also the superintendence of the work in Omuta and in Kagoshima, the southernmost city in which we have work in Japan, in which place our Bro. P. P. Medlin labored so long, and from which he went home to glory.

When we visited Kagoshima, we climbed the mountain overlooking this most beautiful city of 110,000 inhabitants to the lonely grave of our fallen fellow worker. We remembered in prayer at that spot his loved ones who are now living in the States, and asked God to speedily send another worker to this most critically important field.

In addition to the workers above named, whom we now consider our veterans, we are happy to record the names of the following who landed in Japan and began their language study last September: Bro. and Mrs. R. C. Smith and Miss Effie Baker are at present in Kokura. Bro. and Mrs. J. G. Chapman, Bro. and Mrs. M. A. Treadwell, Misses Naomi Scholl and Florence Conrad are in Fukuoka. Bro. and Mrs. H. V. Nix arrived in Japan on October 28. Miss Cecile Lancaster, who has been studying the language for over a year, is now at Kokura and will soon be ready for active service.

These are they whom Southern Baptists now have representing them as foreign missionaries in Japan. They are a hard working band of heroic spirits, but press on cheerfully in face of grave difficulties. They faint not even through their number is pitifully inadequate for the colossal task before them. They press on in the hope that the Southern Baptists will reinforce them soon. Unless their number is increased at least three-fold very quickly, we shall not only fail to take care of the work already done but fail to take advantage of a most favorable opportunity to advance our cause.

## SOME SUGGESTIONS CONCERNING THE MATCHLESS EVIL

About forty eight years ago, the writer became a Baptist preacher when a country boy twenty years old. In the very beginning of my ministry I was impressed with the fact that the drink habit and the liquor traffic were a menace to the temporal, spiritual and eternal welfare of many of the people.

During all these years, while I have not made a hobby of the subject, yet I have tried to throw the full weight of my example and influence against the evil; and when occasions seemed to require it, I have not failed to try to declare from the pulpit the whole counsel of God concerning it.

Although I am now "laid on the shelf" because of advancing age and bodily afflictions, yet I still have a desire to do or say something that may be used of God to help stay the tide of lawlessness and outrageous wickedness that is flooding the country. So I would suggest:

1. Effectual fervent prayer. If ever there was a time when Christian people everywhere should pray for the deliverance of our beloved country from the curse of the blind tiger, the moon-shiner, the bootlegger, the shinny dealer, the white lightning vendor and the rum runner that time is NOW.

Surely Christian people do not realize the enormity of the evil that is abroad in the land. If mad dogs were roaming the country, biting many of the people and threatening many more;



if there were dens of rattlesnakes all about; if the fearful disease of small pox was raging in many communities; if the torch of the incendiary was being applied here and there to the homes and other property of many of the people; and if there seemed to be no way of deliverance from these terrible evils, surely the people would be concerned for their safety and would call upon God for help. If the outlaws referred to above are permitted to continue their nefarious business it will result in far greater harm than the evils just mentioned. The bite of the mad dog and the rattlesnake, the suffering caused by the loathsome disease of small pox, the property loss occasioned by the torch of the incendiary, affect only the body and the temporal interests of their victims. While the use of intoxicants affects both the body and the soul; it makes its victims miserable both in time and eternity.

Let those who dwell in the secret place of the Most High and who abide under the shadow of the Almighty, fail not to plead constantly and earnestly for the abatement of this evil.

2. I would suggest that all lovers of righteousness co-operate in every way possible to create a healthy public sentiment against lawlessness in all its forms; and especially against illicit liquor business; as it is the cause of more crime than any other one thing. Let pastors and laymen, Christian women, and boys and girls everywhere, who have the true welfare of the country at heart throw the full weight of their example and influence against this murky tide of evil. I will suggest a way by which a great many readers of the Record can help, if they will, with but little trouble or expense to themselves. When there is something especially good on the subject, like Bro. A. J. Linton's great address in last week's issue, instead of destroying the paper after reading it, as so many do, mark the piece and mail the paper to someone who does not take it, and who perhaps is not in sympathy with the temperance movement. Just think of what might be the result if many would do this, not only in Mississippi, but in all the states, and not only by Baptists but by members of other denominations. I wish that our good editor might have the time to pass this suggestion on in some way to all the papers of every faith in all the land. It might do more than we think to help mould public sentiment on this vital subject.

3. Let the boys and young men, middle aged and old men, everywhere, have the holy courage to say No and MEAN it, when tempted to drink the stuff, or to assist in its manufacture or sale. Every right thinking one knows that its effects are 'evil and only evil continually'. The writer knew two men in the community where he was brought up, who operated a still and sold and drank the output, and both of them had to go to Texas to keep out of the clutches of the law. One of them was killed in a difficulty soon after he got there, while the other is thought to have died from the effects of the liquor he had been drinking. No good of any kind, and no permanent gain, as a rule, comes to those who engage in this low down business. Shubuta, Miss J. M. PHILLIPS.

The second annual South-wide Song Leaders' Conference will be held at the Baptist Bible Institute, New Orleans, January 24th to February 4th. In addition to the strong faculty and very practical program arranged, those in attendance will be privileged to participate in Mr. Gipsy Smith's campaign in New Orleans as well as enter into the class room work of the institute. Among teachers this year will be Prof. Reynolds of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Prof. Frederick Martin of Intermont College, Bristol Virginia, formerly one of the leading church singers in New York City, a voice teacher of national reputation. Those desiring full information should address Mr. E. O. Sellers, Director of Music, Baptist Bible Institute.

## EDUCATION DEPARTMENT

D. M. Nelson, Secretary

What some of the great men of the country say about Christian Education:

Every man who understands and loves the country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principle." —Woodrow Wilson.

"The value of Christian education cannot be placed too highly. Encouragement must be given to our young people to take interest in the work, and such material assistance should be given as will make an independent living possible for those who enter ministerial activities." —James M. Cox.

"The very future of our beloved country depends upon the education of those who are in a comparatively short time to assume the responsibilities of government, and this education must be a Christian education if the ideals of our land are to continue." —S. P. Spencer, U. S. Senator from Missouri.

"The best investment that any man can make of his money is to invest it in an immortal mind. It brings a dividend which increases as the years go by, to both church and state. The crying need of the world today is for educated Christian men; men of vision, who understand that with all their getting they must get understanding." —Josephus Daniels, former Secretary of the U. S. Navy.

"Certainly neither Christianity nor education has been more vitally needed in the world than now." —Booth Tarkington, celebrated author.

"There can be no better investment than that which is made for the development along right lines of the young manhood and young womanhood of this nation and the world." —Arthur Capper, U. S. Senator from Kansas.

"No nation can endure with out religion. One of the first signs of decadence is the falling away from religion. We may vary in our views as to the importance of this or that denomination, but there can be no divergence of opinion as to the importance of our people being well grounded in religious belief." —Gen. Leonard Wood, Gov. Philippine Islands.

"The supreme aim of all wisely-ordered education is the elevation of character, and this requires not merely the wish to be good, and to do good, but acquaintance with the proper and most effective ways for carrying out that wish. This makes it impossible to realize the aim of education without giving to the religious nature its due importance in the well-being of men—both the individual and society." —George Trumbull Ladd, Yale Lecturer.

"I think it is practically impossible to exaggerate the importance of a forward movement on the part of our churches for Christian education. Very much larger resources are needed for our privately maintained schools and colleges, if our Christian young people are to get the education they ought to have in these critical times." —Henry Churchill King, President, Oberlin College.

"Ignorance is a tax; education is an asset. Ignorance is waste, education is conservation. Christian education means not only the intellectual power of a people, but the spiritual fiber of humanity. Christian education is needed as never before, and in this great cause those who participate are at once the patriots of the land and soldiers of the Cross." —Edwin P. Morrow, Governor of Kentucky.

"It would be most unfortunate if education and Christian enlightenment were not a most important part of the great work of reconstruction now demanded for the redemption of the world from the disasters of a most unchristian war. Except the spirit of Christ there can be no sure and lasting reconstruction of the moral forces which affect the welfare of all people." —A. S. Burleson, former Postmaster-General of the United States.

"That many of our churches are awakening

to the paramount importance of better trained and more thoroughly educated Christian leaders is one of the most hopeful signs of the times.

In my opinion the need of such leaders was never greater than it is today, when we are faced by problems of unexampled magnitude, which must be solved in the light of genuine Christian principles if they are to be solved aright." —A. C. McGiffert, Pres. Union Theological Seminary.

"In the last analysis the progress of the Kingdom depends absolutely on the education of the people. Wealth alone will never make the Kingdom progress. Exhortation alone will never do it. Preaching alone is futile. Jesus of Nazareth was not an orator, nor a preacher, in our sense of the word, but a teacher, who gathered around Him little groups of men and trained them to think as He thought, to see the world through His own eyes and absorb His life purpose. Christian schools are pursuing the very methods He employed in Palestine. On their equipment and success the future of the Kingdom absolutely depends." —W. H. P. Faunce, President, Brown University.

"True education is, of necessity, character education. And that means Christian education, without any modern thinning out of that word Christian. Simply to store the mind and put a sharp edge on the mental powers may make the man a menace to society, and worse. There must be true moral standards and judgments instilled, and a moral motive power put in, else the whole thing may thwart the chief objective in education. All our American higher education was begun and fostered by the Christian church. And that initiative should be most earnestly followed up: Education that is not distinctly Christian is distinctly dangerous, except as it may be affected by unconscionable Christian influences." —S. D. Gordon, author of "Quiet Talks."

"Christian Education is that education which magnifies Christian environment, Christian atmosphere, Christian teachers, Christian effort, Christian character, and Christian truth, while imparting instruction in any department of a college or university education. To furnish this education the institution must be denominational and furnish denominational education, for there can be no such thing as Christian education apart from denominational schools, if we are to credit the testimony of history. History records the deeds of no school except those under denominational control that has ever produced Christian Education." —J. W. Gillon, D. D.

"An educated man is one who has these four traits: breadth of views; power of patient thinking; soundness of judgement; clearness and force of expression. Such a man is valuable because a good head is worth more than two hands; brains are always in demand, and thought is the most productive thing in the world. Such a man is worthy because he shows that "life is more than meat", and a living is less than a life; because what he is rather than because of what he has, for "a man's life consisteth not in abundance of the things which he possesseth"; and because with character weighed and not wanting, he is the best asset of a community and of a state. And such a man will be missed when he is gone though his influence will linger as a sweet and precious memory." —Dr. Broadus.

Our sincere sympathy is with and our prayers are for our Northern Baptist brethren who are facing serious embarrassment in meeting the obligations of all their Educational, Missionary and benevolent work included in the New World Movement. The Baptist says that only half of the proposed hundred million proposed was subscribed, and only half of the amount subscribed and due has been paid. A serious indebtedness is pressing upon them. May the Lord show them the way and lead them out of their present difficulties.



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## EDITORIAL

### ASK YOUR PEOPLE

A pastor as everybody knows is a shepherd. It is his business to look after sheep. Two duties pertain to his office, to see that they get something to eat, get it in sufficient quantity, and to see that they are protected from injury or attack. Jesus cautioned against hirelings, that is against people who held the place of shepherd and received its benefits without accepting its responsibilities. The pastor must be genuinely interested in the welfare of the people, must seek it in every proper way, and devote himself to the securing of it. He must find out what the need of the people is, what is for their good and devote himself to supplying it. He will keep in mind the two purposes of his office to feed them with the necessary food, and to protect them against harm. Nobody will or can question these things.

Now with this in mind, may one who loves the pastors, who believes in them and sympathizes with their work, be permitted to ask a question: Do you know what your people are reading? Do you interest yourself to find out? Do you look on the table or bookshelf in their homes as you visit them to see what they have been reading or what they have to read? Have you talked with them about this matter? How would it do to wake up a sleepy congregation some Sunday morning or Sunday night with the personal question, "What have you been reading this week?" Let someone give an account of something he has gotten from a book or paper or magazine in the past week. How would it do to have a "program" of this kind at some service? I have seen and heard of worse programs than that.

It might be an impromptu program or it might be a prepared and prearranged affair. Try it out and write to the Record and let the folks know how you came out with it; what you have learned and what you are going to do about it. It might embarrass some people a little to tell about the last book they have been reading; perhaps for the reason that they haven't read any lately. Or possibly for the reason that they wouldn't care for everybody to know what they have been reading. But the effect would probably be wholesome. They would likely do better next time. Anyway they would almost surely wish to do better. Try it.

While it might be well to permit a discussion of what has been read even though it were not primarily religious it would be easy to deduce what religious benefit one has derived from it: or the contrary, what other than beneficial result has come of it. If you just couldn't bring yourself to spoil the occasion for making a good sermon on Sunday by such a "program," then try it any day in the week that you like. But Try It! You

will learn something about your folks that you need to know. And maybe it will do you good to know it. And then maybe it will put you in position to do them some good. Certainly we will not be able to do people much good unless we know something about what they are doing and thinking.

Maybe we can get some people to reading who have not been reading. Maybe we can check up on some people who have been reading what they ought not. Maybe the pastor can direct more wisely and tactfully the reading of his people.

It is a commonplace platitude that reading is one of the most powerful formative influences in the world today. Some of us have the conviction that for the masses of the people there is nothing in the same class with reading. There is so much of it; such a flood of it; so many kinds; so much that is good; so much that is ruinous. Do you know what your people are reading? Do you care? Are you concerned that they shall get the good? Are you solicitous that they shall be preserved against the bad?

Remember that it is the business of a pastor to see that his people are being fed, and that they are being protected against injury. This means that he will be anxious about what they read. Suppose you ask them next Sunday about what they have been reading. See if they are up-to-date in the affairs of the Kingdom by learning if they have been reading the Baptist Record. Those who have not been reading will get the benefit of the reading of others, and will be themselves stimulated to read. Suppose we put on some "intelligence" tests in our churches. It may give a person the headache occasionally to think, but he will get over it. Try it.

### IF IT WERE NOT TRUE

A young man recently under examination for the ministry was asked if Jesus should tell him that Moses wrote the Pentateuch, and his teachers should tell him that it was written at a later period by several different men, which would he believe. He replied that his teachers had access to sources of information that were not accessible to Jesus. This being interpreted meant that he did not believe that Jesus was omniscient, and so was not the Son of God.

There is another class of professed believers in the divinity of Christ who would tell us that Jesus knew all things, knew what was true and what was false in the beliefs of the people of his time; but that he did not choose to provoke questionings and opposition by antagonizing the accepted beliefs of people; that it was not according to his plan or his method to denounce or contradict all that was untrue in the teachings of his times. For example that he may have known that Moses did not write those first five books of the Bible, but he let the statement pass or the faith of the people stand, because he did not choose to uproot it or distrust them. Or that he knew that the story of Jonah was a myth and a fable but he let it pass for true, because it was not worth while to make a fuss about it. It is true they say, that Jesus said "Moses wrote of me," but he wasn't discussing the authorship of the Bible. It is true, they say, that he said Jonah was three days and three nights in the belly of the great fish, but he was only using an illustration from their folk lore and national legends.

Now this does not comport with the well known character of Jesus, nor with his plain statements. Any man who can seriously speak of Jesus as conniving for any cause at error and falsehood, does not know Jesus; but on the contrary exhibits his own character as indifferent to truth and ready to connive at falsehood. Jesus had no hesitancy in setting himself and his teaching in opposition to the false teachings embodied in the traditions of the Jews. He said, "ye have heard it said.....but I say unto you." He said again when the disciples warned him that he was

giving offense to the Pharisees by his teaching, "Every plant which my Heavenly Father hath not planted shall be plucked up." He did not hesitate to disrupt their faith in teachings which were false and erroneous. He had great reverence for the truth and permanency of the Scripture teaching, but he had no patience with the false beliefs of his contemporaries, and did not hesitate to expose and denounce them.

Even beliefs that might be considered harmless though untrue he would not let pass unchallenged. Error was to him immediately and inevitably the object of attack. Even so comforting a thing as the belief in the future life and the rest and glory of the heavenly home, he would not have allowed to remain unchallenged if it had not been founded on truth and fact. He says, "In my Father's house are many mansions: if it were not so I would have told you." In this last clause we have the assurance of Jesus' absolute honesty. He did not avoid unpleasant truths. He did not allow the disciples to cherish faith in any sacred ancestral tradition if it were not true.

We could not reverence nor worship one who was less honest and faithful. We could not believe implicitly and fully in anyone who held back the truth for any cause of shield at it. It is because he is "the faithful and true witness" that we can trust him to the limit and follow him in what he teaches and wherever he leads. If it were not true, he would have told us. He not only proclaims all the truth, but he will let no falsehood stand.

We speak of ourselves as fellow-workers for the truth. That is a good word; a Bible word, and worthy of more than a passing glance. John uses it in his Third Epistle to designate people who share what they have with men who are giving their lives to the spread of the gospel. But let us be sure that we "tote fair" with these gospel messengers; that we do not let them hold the heavy end of the load all the time. John says of them, "For the sake of the Name they went forth, taking nothing of the Gentiles." They ought not to have to do all the suffering and bear all the hardships. We do not treat them fairly when we sit in our easy chairs and cozy rooms at home and about our well filled tables and let them give their all that the world may know Him. Have you ever suffered for the name of Christ? Have you done without anything that others may have the bread of life? We know that when He was rich he became poor that we through His poverty might be rich. We sing "More like the Master," but do we try really to imitate Him. The greatest danger in the world to religion is hypocrisy, insincerity.

General Foch when in this country as a guest respected the prohibition situation, taking no wine with his meals. General Diaz from Italy said, "I have brought no liquor with me and I intend to drink none while I am here." He showed the same respect for law here that he was accustomed to do in his own country. Admiral Kato of Japan said while in Washington, "This is a prohibition country and we will not drink a toast."

We have heard more than one man say recently something like this: Please don't publish the fact that our pastor has resigned as we do not wish a flood of applicants. Surely we have not come to this, that preachers are place hunters. May the good Lord deliver us. A hint ought to be sufficient to check any such tendency.

Dr. L. E. Barton resigned as Mission Secretary for Arkansas Baptists and Dr. Otto Whittington who was elected to succeed him declines because his church in Little Rock urges him to remain with them. Dr. J. S. Rogers is to be their Executive Secretary.



## OFF TO RUSSIA

Having spent the past fifteen months in New York, getting as much of the language and learning as much of the country and the people as possible, I am very happy to have received the privilege of being appointed as the first representative of Southern Baptists in Russia. I expect to sail from New York immediately after Christmas, to have charge of the distribution of the clothing asked for by the Foreign Mission Board.

I would like to make a special appeal to the people of our own home state in behalf of this ministry of relief. In spite of the deplorable conditions now prevailing in so much of the South, we are infinitely better off than millions of the inhabitants of that unhappy land. May the churches that have not yet made the move to do so now, to collect clothing that is not being used and which might be used to help save lives in that land of zero temperatures. Among the sufferers are many of our Baptist brethren, and we shall be careful to reach as many of them as possible. And to others to whom we may be able to minister, we shall thus prove that evangelical Christianity is more than a name, and that the spirit of Jesus still works thru it in the world.

But most of all, I wish to appeal for your daily prayers for God's grace to be poured out thru this work, in opening wider the channels for the Gospel. As ever,

Yours in His service.

HOYT E. PORTER.

Senatobia, Miss.

Rev. E. W. McLendon, for several years pastor in Mississippi has been resting in Texas and has sufficiently recovered his health to return to work. His present address is 423 Bayland Ave. Houston Texas. His friends would be glad to welcome him back to Mississippi.

Dr. E. B. Pool who for more than twenty years practiced medicine in Clinton and numbered his friends by the hundreds among Mississippi College students, passed away on Christmas Day. He had practiced his profession in Jackson for several years but his last work was in the Health Department in Georgia.

The Charleston, S. C., post of the American Legion has voted approval of the proposed amendment to the federal constitution introduced by Congressman Upshaw of Georgia which would forbid any appropriations of any public funds for sectarian purposes.

During December forty diplomas were given to Mississippians by the Sunday School Board to those who took the first book in the Teacher's training work. Seventeen red seals were awarded five blue seals and two postgraduate diplomas. Our state was sixth in the list for the month.

Brother N. T. Tull, whose office is next door to that of the Baptist Record editor, says he has to read the Record to keep up with the progress of the Baptist work in the kingdom. Let's help every Baptist family in Mississippi this month to catch up and keep up by inducing them to subscribe for the paper.

Colonel Watterson, familiarly known as "Marse Henry," passed away in Florida the last week in December. He was known as the brilliant editor of the Courier Journal of Louisville, Ky., and took an active part in politics for fifty years. He wrote an autobiography which has had a wide reading.

Texas Baptist laid out their State Mission work on a basis of \$250,000 of which \$200,000 was appropriated at their Board meeting in December. They discontinue the fourteen general missionaries

and will employ four field secretaries and three evangelists. A conservation Secretary will look after collecting the 75 Million pledges.

Brother J. H. Lane is now serving the fourth church in McComb of which he has been pastor. Thirty-five years ago he began with the First Church. Was afterwards pastor of East McComb for three years and then of South McComb for sixteen years. He is now pastor of the newly organized Central Church which is planning for a \$20,000 house. "You can't stop him."

Pastor J. M. Metts of Flora has for several months been enabled by the generosity of his church to study in the Ft. Worth Seminary. The church has paid his salary in his absence and during the Christmas Holidays remembered him pleasantly. He expects to be in his pulpit by the fifteenth of this month.

"Points For Emphasis" is the vest pocket edition of the Sunday School Commentary edited by Dr. Hight C. Moore, and published by the Baptist Sunday School Board. For brief concise statement of the marrow of the lesson exposition it is unexcelled. Many will want it because of its convenient form and because it contains much in little. Price 40c. Order from the Baptist Book Store, Jackson, Miss.

Evidently they are mighty good men. The protestant preachers of Clarksdale were highly commended in a recent sermon by the Catholic priest of that city. We don't know the rest of them but our man Vick is all right, and we haven't heard anything against the others. The Catholic priest must be a pretty good fellow by the way he talks and the company he seems to keep.

A strange situation. The Interstate Commerce Commission has refused to allow Henry Ford to reduce 20 per cent the freight rate on coal hauled over his railroad. The reason given is that it would be unfair to competing coal companies. Query: If we can buy Florida oranges cheaper than California oranges why should the railroads be required to put such freight charges on the Florida oranges as to make the price to the level of the California fruit?

At the meeting of the Convntion Board in December, brother T. W. Green of Greenville was elected as enlistment missionary for the first district, that is the territory adjacent to Jackson and including about one sixth of the state. He has indicated his acceptance and began work on the first day of January, going to preach at a country church in Copiah County, where Pastor Bryant asked assistance in putting on a vigorous denominational program.

\$5,000,000,000 is the amount spent in the United States in one year for luxuries, according to the Treasury Department in Washington. Five billions spent on things we could have done without, while a large part of the world suffers with cold and hunger, and we take a chill when a mission collection is mentioned. May the Lord have mercy on us, forgive our sins and lead us to genuine repentance. May not the goodness of the Lord lead us to repentance. What part of the responsibility is yours and mine? We need to study economy on our knees and our Bibles in our hands.

Mrs. Mary C. Solomon of Coldwater at Christmas time celebrated her 94th birthday. She has been a Baptist for seventy eight years. Is remarkably active and interested in all the denominational work, being a regular reader of the Baptist Record. She also rejoices that her children walk in the truth. One of her sons from El Reno, Oklahoma came to spend the holidays

with her. Another is a member of the Greenville church, another a member of the Coldwater, and the youngest the well known evangelist.

The President of the Republic of Austria, Mr. Hanisch, sends the following message to Americans:

"My message to America is this, stand by prohibition, enforce the law, because in proportion as you enforce it there will be a decrease in criminality, pauperism, insanity and the other things, that make for ill in human society."

"I regard the 18th amendment to the federal constitution of the United States of America as one of the greatest and most far-reaching pieces of legislation ever enacted by any nation of the civilized world."

"Having been taught by a good mother from my earliest youth to abstain from intoxicants of all kinds and from tobacco, a rule of life which I have followed to this day, I have ever been the unrelenting foe of alcohol in all its forms as a beverage, and trust that at on distant day Austria will follow the United States in the unloading of an incubus so destructive of human life and prosperity."

"We are thankful to America for the help she is giving us in the providing of food for starving children, and we thank the World Prohibition Federation with its constituent bodies, including the Methodist Church Temperance Society and the Prohibition Foundation for the help they are giving us in the furnishing of means for the dissemination of facts about alcohol."

"We realize more and more that the world is one great family. Let us help one another when help is needed."

"The Federal Council of the Churches of Christ in America" is an organization composed of well intentioned and more or less wise men who take themselves and their self-imposed task of advising the churches, the government and the world in general very seriously. They are fairly good observers of political and industrial conditions and their representatives get together occasionally to "speak for the churches", thirty, more or less, in number, and to advise Congress, the President, the Conference on Disarmament and the League of Nations or anybody else who happens to need advice. Just this past week they had a meeting in Chicago and expressed themselves on various subjects, and generally made very sensible remarks. They sent a congratulatory and sympathetic message to the League of Nations in Geneva. Great Britain and Ireland were congratulated on the prospect of peace; said the present conference in Washington "has made a good beginning"; gave the hand of fellowship to the League of Nations of Association of Nations, whichever comes out on top, urging the United States to get in. They said "we believe the time has come for American public opinion to express unmistakably to Congress its emphatic support to President Harding in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations." Wonder if they got names mixed as we had not seen any such pronouncement from Mr. Harding. They go on to say very properly, "We reject with indignation a policy of taking all possible economic advantages in parts of the world while shirking international responsibilities and obligations. They sent a love letter to the churches of Germany; seemed to suggest the propriety of cancelling other nations' war debts to the United States and spanked Congress for proposing to annul a treaty by permitting American ships to have use of the Panama Canal without charge."



## STATE AND DENOMINATIONAL EDUCATION

Some time ago I had occasion to examine state appropriations for higher education. I was struck with the large amounts appropriated for this object. It occurred to me it might be well for our Baptist people to contrast these appropriations with the now given for denominational schools. I find the number of students last year in state colleges to be 3666, and in denominational colleges 1294. I found the average appropriation per student by the state to be \$269.74 for current support, and \$328.38 for permanent improvement. I found that except a small amount for ministerial education nothing is given by the denomination for current support, but \$22.19 for permanent improvement. The state is thus giving each year the sum of \$328.12 towards each student in state institutions, while the denomination \$114.19 per student. In other words the state gives more than four times as much. I found however that it costs about twice as much to educate a student in a state school as in a denominational school. But the state pays from two thirds to three fourths of this cost. The personal cost is from 25 to 75 per cent higher in denominational schools. Examine the following table taken from catalogues:

Expenses at University:	
Personal expense	\$224.00
State appropriations:	
Current support	\$266.22
Improvement	573.27
Improvement	573.27
Total cost	\$1063.49
A. and M. College:	
Personal cost	\$220.00
State appropriations:	
Current support	195.12
Improvement	292.92
Total Cost	\$678.04
Mississippi State College for Women:	
Personal cost	\$190.00
State Appropriations:	
Current support	181.23
Improvement	261.75
Total Cost	\$616.98
Normal College:	
Personal cost	\$191.00
State Appropriations:	
Current support	167.46
Improvement	235.52
Total cost	\$593.92
The following is the cost per student as per catalogue:	
Mississippi College:	
Personal cost	\$337.00
Improvement	127.40
Total cost	\$464.40
Blue Mountain College:	
Personal cost	\$386.00
Improvement	125.72
Total cost	\$505.72
Woman's College:	
Personal cost	\$238.50
Improvement	42.04
Total Cost	\$280.54
Clark College:	
Personal cost	\$247.00
Improvement	106.56
Total cost	\$353.56

From these figures as indicated the student must pay about three-fourths of the cost, which is from 25 to 75 per cent higher than state institutions. The principal plea we can make for this additional expense is the fact they are denominational. This is a legitimate plea, but can be overworked. The president of one of our colleges said in my hearing nine years ago that he had never asked patronage on this plea, and

never expected to do so. He relied solely on the merit of his institution. If as a denomination we are in the educational business, we ought to give just as good as can be had anywhere and on equal terms.

There is but one way this can be done, and that is the doubling of our present gifts to this class of work. The average Baptist is paying seven times as much in taxes to the support of state institutions as to that of his own denomination. This disparity is too great. If this increase is not now feasible, we ought at least to divide equally the present funds for current expenses. This might at least lower the present charges for tuition which are too high. Great stress is now placed on securing endowments. There is no objection to endowments. The only thing is the state makes no effort in this direction, nor do we have such a policy in regard to our other benevolent work. We must come to this basis if we are to hold our own. There are more Baptist boys and girls in state institutions now than in those of the denominations. In my judgment the number will increase in favor of state institutions, unless some change shall occur.

Lexington, Miss.

E. T. MOBBERLY

## NEW YEAR'S GREETINGS TO MY MISSISSIPPI BRETHREN

Christ—mas means Christ in the mass, and that is a ceremony instituted by the Roman Catholics and operated by them. But it is contrary to the teachings of the Scriptures: for the New Testament knows no sacrifice (mass) save the precious body of our Lord given on Calvary, once (not often to be repeated in the mass) for all. So I change my Greetings to:

## CHRISTIAN GREETINGS

But that raises another question—what is a "Christian?" "The disciples," the right name for them, were called "Christians;" still another name, "first at Antioch." This was five or six years after Pentecost. Mr. Simpson said: "A Christian is one who responds to whatever meanings of Christ are, through God's Spirit, brought home to his intellectual or moral conscience." And, if that is an involved definition, it may be summed up thus: "A Christian is one who has responded to Christ." He has felt his need of Christ; he has felt his appreciation of Christ; he has turned to Christ; he has surrendered to Christ. Or putting it in another form, he has received Eternal Life, which is the Life of the Eternal; and all of the above followed in consequence of that fact. For till the soul hates sin, little can be done; and until it desires good, nothing can be done. Then why were the disciples called Christians, These followers of Christ remained the people of Christ, in their homes, in their business relations, and in their social relations. Your friends must be reminded of Jesus, in the look of your eye, the ring of your voice, the touch of your hand. Your must show the Spirit of Jesus. Then others will desire your fellowship, when they take knowledge of you that you have been with Jesus.

**NEGATIVE:** You are not a Christian by ancestry, by Creed, by training, nor by vocabulary, (however heavenly your conversation) nor by ordinances, nor by church membership.

**POSITIVE:** But by personally having accepted Jesus Christ as your personal Savior. You become a Christian not by believing IN but ON Him. John 1:11-13; 3:14-18; 3:36; 5:24; Acts 10:42; 13:38-39.

**NEGATIVE:** Skepticism did not make you a Christian; nor has anyone the right to be a skeptic till he has faced Jesus Christ and has given Him a fair chance. No one is a skeptic who was not first a rebel. No one is a skeptic now who has dealt honestly with Jesus Christ. For what the sun is to the solar system, Jesus Christ is to the universe. Eph. 3:9-10.

But the skeptic may say, "How can I know God?" To be perfectly frank with you I must tell you, you cannot know God. He is too great

for you. He holds the winds in His fist and rocks the sea in the hollow of His hand as it beats and throbs. And how could you take Him into your finite mind? God is infinite, eternal, unchangable, omniscient, omnipresent, and omnipotent in His attributes. He speaks and worlds come into being. He only hath Immortality dwelling in the light, to which no man can approach, much less understand. But Jesus came to show man what God is and what man ought to be, and He said, "He that hath seen me hath seen the Father." Watch Him as He bends down and with His finger writes in the sand forgiveness for the accused woman. Hear Him as He speaks the word that sets free the woman from her bondage, whom Satan has bound for eighteen years. Watch Him as He places His hand on the heads of those babes and sends them forth to a life of blessing, yet unbaptized. Hear Him as He weeps with Mary and Martha, and hear Him speak the words which liberate Lazarus from the grip of death—and tell me, what think ye of Christ? Not God, the Father; but Christ, the Son of His love! Then, if the skeptic still objects, saying, "I do not understand the riddle of the universe nor the mystery of death"—very well, do not consider them. Go back to Him without whom "was not anything made that was made". What think ye of Christ? Settle that question and every riddle will have its solution and every problem will be easily solved. That is the first question for you to solve. Then the church may be destroyed and every Bible burned, but you will still have Jesus. Let one plant his feet by faith upon the Rock of Ages. Let him lift his eyes to see Him who is the Morning Star; and nothing can shake him. He triumphs in Christ.

Moral Ethics will not make a Christian. No nation known to history has a better system of Ethics than the Chinese. If we put the sayings of Confucius along side of the sayings of Jesus, they will suffer by the comparison but still they will shine. But what has Ethics done for the Chinese? Aided in building their civilization, but not one Chinese has been made to know God. A missionary was dictating the first chapter of Romans to a Chinaman who refused to continue the translation saying, "That is a picture of the Chinese people and I will not have the story sent out to the whole world." It is indeed a picture of the Chinese people, and of the whole heathen world. The Chinese had their Ethics. But the difference between the Ethics of the Chinese and the teachings of Jesus is this: Confucius gave the ideal but could not give the power to attain it. Jesus gave the ideal and the power to attain it. Acts 1:8. A tourist in China tells this story: Of three Chinamen who had been through the Boxer persecution, one said, "There is not a spot on my body as big as a man's hand that has not a scar upon it." Another told of how his wife was murdered and how his children had their limbs torn from their bodies, limb by limb. A third was beaten senseless and thrown into an old well with others and escaped with his life. As these three men stood telling their stories, their eyes filled with tears. They exclaimed, "But Jesus did not forsake us for a single moment." Jesus is a living reality.

Christian Science, which is neither Christian nor Science, will not make a Christian because it sets forth falsehood and calls it fact. It sets forth certain principles for one to practice but the Bible sets forth a divine person for one to believe on and follow. Christian Science sets forth the principles taught by an old dead woman, Mrs. Eddy; Christianity sets before us a risen, living Christ for our faith to take hold on. Accept Him (not a principle) and follow Him daily. Some of Mrs. Eddy's principles follow:

"Matter seems to be but is not." S. and H. P. 123, Ed. 1909.

"There is no substance in matter. Matter is



But manifest mortal mind." Misc. Writings, P. 21, 27 and 47.

"There is no matter." Rudimental Science, P. 6.

"Matter was original error in solution." S. and H., P. 372.

"You entertain an adipose belief in yourself as substance." Misc. Writings, P. 46 and 47.

"Heat and cold are products of the mind." S. and H., P. 374, Ed. 1909.

"Treatises on physiology are promoters of sickness and disease." S. and H., P. 179, Ed. 1909.

"You can educate a healthy horse so far in physiology that he will take a cold without his blanket." S. and H., P. 176, Ed. 1909.

"All disease is the result of education." S. and H., P. 69 and 176, Ed. 1909.

"The simple food of our forefathers did not make them strong, but ignorance of the laws of health and physiology." S. and H., P. 197, Ed. 1909.

"Man's belief produces disease and all its symptoms." S. and H., P. 53, Ed. 1894.

"Human mind and body are myths—the blood heart, brain, etc., have nothing to do with life." S. and H., P. 150 and 151, Ed. 1909.

"The evidences of the senses is not to be accepted in cases of sickness." S. and H., P. 384, Ed. 1894.

"Man is never sick." S. and H., P. 392, Ed. 1894 and P. 385.

"You say a boil is painful, but that is impossible—it is belief in pain and that belief is called pain." S. and H., P. 163, Ed. 1908.

"We have the smallpox because others have it." S. and H., P. 153, Ed. 1909. That is the only truth so far told by Mrs. Eddy.

"There is no death." S. and H., P. 427 and 428, Ed. 1909.

"Death is mortal illusion." S. and H., P. 185, Ed. 1909.

"Mortal belief." S. and H., P. 185, Ed. 1909.

"The body cannot die." S. and H., P. 426, Ed. 1909.

"Man is incapable of death." S. and H., P. 475, Ed. 1909.

"The divine principle of healing is proved by the personal experience of a sincere seeker after truth—no intellectual proficiency is required in the learner." Preface Ed. 1909.

When human reason is dethroned, Christian Science is at its best. It is false to the core. Spiritualism will not make a Christian. Its devotees usually lose faith, lose their money, lose their reputation, and many of them their domestic happiness. And this is true of all forms of error. But have you confessed Jesus? He is the "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6.

Men speak of Alexander The Great, of Charlemagne The Great and of Napoleon The Great, but they never speak of Jesus The Great—just "Jesus." But his is the

"Sweetest name on mortal tongue  
Sweetest note in seraph song  
Sweetest carol ever sung  
Jesus, blessed Jesus."

There is no name on earth so sweet and none so sweet in heaven. He was great in His birth. Though cradled in a manger, heaven hung out its brightest star to mark his birthplace. The angel choir sang about the shepherds' camp—"On earth peace, good will toward men." The wise men came to wonder and worship, and the shepherds came to look and love. He was great in His name—"Jesus," "Savior."

"Although I know Thee as the Son of God, anointed

And hail Thee, Prophet, Priest and King appointed

Still when I need Thee, Thou art nearest  
And when I trust Thee, Thou art dearest,  
Son of God, Son of man."

Jesus was great in His nature. So human that

he could stand by the side of Mary and Martha at the tomb of Lazarus and weep! So divine, that he could speak with a voice that made worlds leap into existence. "Lazarus, come forth." And the dead obeyed him. When He speaks, death is conquered. O wonderful Lord! He speaks and disease is gone, and sin is gone. Luke 7:36-50. You have trifled with Him if you are not a Christian! He demands and deserves the best in you. Jesus was great in His influence. He lived on earth about thirty-three years, yet He did more than all the philosophers of the ages to make life worth living; to make manhood pure and strong; to make womanhood pure and beautiful. Behold Jesus journeying in the way. All in the rear, they are walking, leaping and praising God: in front they await His coming, halt, sick, maimed and blind—now He comes to them—see them begin to walk and leap and praise Him, with good health beating its way to their fingers' tips; with eyes flashing and with renewed strength, made whole by Him. He still moves in the same wonderful way. I pray you, do not let him pass you by this Christmas.

Jesus was great in His message. There never was a message like His: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden light." Mathew 11:28-30.

Or this: "And I, if I be lifted up, will draw all men unto me." All who will not come for salvation must come at the last day for judgment. Rev. 20:11-15.

Judas saw Jesus live and exclaimed, "I have betrayed innocent blood."

His enemies heard Him speak and exclaimed, "Never man spake like this man!"

The Centurion saw Him die and said, "Truly this man was the Son of God."

Study His wonderful life as portrayed in prophecy and as told in the Gospels. If you study the story of a soldier, it will make your pulse beat faster and your eyes flash fire, as you feel yourself called to enter the battle! Study the life of the great saints in the Bible and you are rebuked for your own lack of faith. But study Jesus, and your weakness is gone, and strength in its place; your blindness is gone, and sight in its stead.

#### AN IDEAL CHRISTIAN

To be a Christian and live it, is to be the strongest citizen, the greatest father, the sweetest and truest mother, and the noblest friend.

As regard rulers: "Fear God and honor the King."

As regards society: "Among whom ye shine as lights in the world." Bear ye one another's burdens and so fulfill the law of Christ."

As regards the unfortunate: "Be ye tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

As regards social life: "And ye masters do the same things unto them, forbearing, threatening, knowing that your master also is in heaven, neither is their respecter of persons with Him."

"Children, obey your parents in the Lord, for this is right, etc." Eph. 6:1-9.

I shall behold Him one day, so let me load the moments as they pass me by with labors of love and service for Him—then shall I be a happier Christian and every Christmas be a happy Christmas.

#### ISAIAH WATSON,

President of the Southwestern Evangelistic Co., 458 Dufrocq Street,  
Baton Rouge, Louisiana.

Pastor E. C. Summers of Minden, Nebraska, a southern man would like to come south, and offers references. He is 46 years old, has a wife but no children.

#### FROHM RIO DE JANEIRO

Permit a few words from one of your number who is now in Brazil. It was my privilege to come to this country in the company of a fine group of young people who were on their way to Brazil, Argentine and Chile to become foreign missionaries. I thank God for the inspiration of acquaintance and association with them and I feel sure that each of them will do a great work for Christ in their chosen field of labor.

Those of us who came out for the work in South Brazil, seven in number, are at present in Rio studying the language and we are having a time with it too. One of the number said that she thought when she came to Brazil she would be through with going to school—"But here we are in a language school." After we have had about six months study here Miss West will go to Victoria, to which field she was appointed by the board last June; Miss Hawkins is to work at Campos; Misses Ayers and Neel are to have the English work in the Collegio Baptista here in Rio, while Bro. Crabtree and I will teach in the Seminary.

Brazil is a big country and I have seen only a very little of it but that has been enough to impress me more than ever with the needs and opportunities of this great field. "There are many adversaries." Catholicism, Spiritualism, infidelity, immorality—their name is legion. These serve to emphasize the great need for the gospel of Christ and His salvation. Brazil as a whole is not a densely populated country there being only about thirty millions of people for a territory larger than the United States but it is developing rapidly. It affords a great evangelistic opportunity for a growing country, like a growing person, is more vulnerable to the gospel attack.

Our Seminary and College here are just closed for the summer vacation and will open for the next session about the first of March. There are six young preachers who will graduate from the Seminary this year and there were about forty others in attendance at the College and Seminary. This is encouraging for there is great need in all the fields for trained native workers. We covet your prayers to the end that God will call out more preachers and that we may do our duty in training them for their important part in making Brazil Christian.

I think Brother Cowser, another Mississippian, is going to write an article for you so with these few words I will stop.

Yours for the winning of Brazil,

W. E. ALLEN

Caixa 828, Rio de Janeiro.

A brother writes asking if it is right for Christians to take part in a box supper to raise money for a school library. One person cannot always be sure what is right for another person to do. There are certain things which any well enlightened conscience would condemn, such as dishonesty and such like, but there are certain other matters of method which each one must decide for himself. As to a box supper, this writer has never been to one and don't know what people do when they get there. They seem to be for the purpose of raising money. Now if somebody contributes a supper and it is of such a nature as not to require a doctor's attention to the one who eats it, and if it is worth the money asked for it and somebody else is willing to pay the price, it would seem to be a legitimate method of raising money for a school library. It may not be the best way, but it might be one way. As said before the right or wrong of it depends on a great many things done or not done at the box supper. When it comes to raising money for the Lord's work the best way is for everyone of us to put into the Lord's treasury out of our pockets directly what belongs to Him.



## STATE AND DENOMINATIONAL EDUCATION

Some time ago I had occasion to examine state appropriations for higher education. I was struck with the large amounts appropriated for this object. It occurred to me it might be well for our Baptist people to contrast these appropriations with that now given for denominational schools. I find the number of students last year in state colleges to be 3666, and in denominational colleges 1991. I found the average appropriation per student by the state to be \$200.74 for current support, and \$338.38 for permanent improvement. I found that except a small amount for ministerial education nothing is given by the denomination for current support, but \$114.19 for permanent improvement. The state is thus giving each year the sum of \$538.12 towards each student in state institutions, while the denomination \$114.19 per student. In other words the state gives more than four times as much. I found however that it costs about twice as much to educate a student in a state school as in a denominational school, until the state pays from two thirds to three fourths of this cost. The personal cost is from 25 to 75 per cent higher in denominational schools. Examine the following table taken from catalogues:

Expenses at University:	
Personal expense	\$224.00
State appropriations:	
Current support	\$266.22
Improvements	573.27
Improvements	573.27
Total cost	\$1063.49
A. and M. College:	
Personal cost	\$220.00
State appropriations:	
Current support	195.12
Improvements	292.92
Total Cost	\$678.04
Mississippi State College for Women:	
Personal cost	\$190.00
State Appropriations:	
Current support	181.23
Improvements	261.75
Total Cost	\$616.98
Normal College:	
Personal cost	\$191.00
State Appropriations:	
Current support	167.40
Improvements	235.52
Total cost	\$593.92
The following is the cost per student as per catalogue:	
Mississippi College:	
Personal cost	\$337.00
Improvements	127.40
Total cost	\$464.40
Blue Mountain College:	
Personal cost	\$380.00
Improvements	125.72
Total cost	\$505.72
Woman's College:	
Personal cost	\$238.50
Improvements	42.04
Total Cost	\$280.54
Clark College:	
Personal cost	\$247.00
Improvements	106.56
Total cost	\$353.56

From these figures as indicated the student must pay about three-fourths of the cost, which is from 25 to 75 per cent higher than state institutions. The principal plea we can make for this additional expense is the fact they are denominational. This is a legitimate plea, but can be overworked. The president of one of our colleges said in my hearing nine years ago that he had never asked patronage on this plea, and

never expected to do so. He relied solely on the merit of his institution. If as a denomination we are in the educational business, we ought to give just as good as can be had anywhere and on equal terms.

There is but one way this can be done, and that is the doubling of our present gifts to this class of work. The average Baptist is paying seven times as much in taxes to the support of state institutions as to that of his own denominations. This disparity is too great. If this increase is not now feasible, we ought at least to divide equally the present munds for current expenses. This might at least lower the present charges for tuition, which are too high. Great stress is now placed on securing endowments. There is no objection to endowments. The only thing is the state makes no effort in this direction, nor do we have such a policy in regard to our other benevolent work. We must come to this basis if we are to hold our own. There are more Baptist boys and girls in state institutions now, than in those of the denominations. In my judgement the number will increase in favor of state institutions, unless some change shall occur.

Lexington, Miss.

E. T. MOBBERLY

## NEW YEAR'S GREETINGS TO MY MISSISSIPPI BRETHREN

Christ—mas means Christ in the mass, and that is a ceremony instituted by the Roman Catholics and operated by them. But it is contrary to the teachings of the Scriptures: for the New Testament knows no sacrifice (mass) save the precious body of our Lord given on Calvary, once (not often to be repeated in the mass), for all. So I change my Greetings to:

## CHRISTIAN GREETINGS

But that raises another question—what is a "Christian?" "The disciples," the right name for them, were called "Christians;" still another name, "first at Antioch." This was five or six years after Pentecost. Mr. Simpson said: "A Christian is one who responds to whatever meanings of Christ are, through God's Spirit, brought home to his intellectual or moral conscience." And, if that is an involved definition, it may be summed up thus: "A Christian is one who has responded to Christ." He has felt his need of Christ; he has felt his appreciation of Christ; he has turned to Christ; he has surrendered to Christ. Or putting it in another form, he has received Eternal Life, which is the Life of the Eternal; and all of the above followed in consequence of that fact. For till the soul hates sin, little can be done; and until it desires good, nothing can be done. Then why were the disciples called Christians, These followers of Christ reminded the people of Christ, in their homes, in their business relations, and in their social relations. Your friends must be reminded of Jesus, in the look of your eye, the ring of your voice, the touch of your hand. Your must show the Spirit of Jesus. Then others will desire your fellowship, when they take knowledge of you that you have been with Jesus.

**NEGATIVE:** You are not a Christian by ancestry, by Creed, by training, nor by vocabulary, (however heavenly your conversation) nor by ordinances, nor by church membership.

**POSITIVE:** But by personally having accepted Jesus Christ as your personal Savior. You become a Christian not by believing IN but ON Him. John 1:11-13; 3:14-18; 3:36; 5:24; Acts 10:43; 13:38-39.

**NEGATIVE:** Skepticism did not make you a Christian; nor has anyone the right to be a skeptic till he has faced Jesus Christ and has given Him a fair chance. No one is a skeptic who was not first a rebel. No one is a skeptic now who has dealt honestly with Jesus Christ. For what the sun is to the solar system, Jesus Christ is to the universe. Eph. 3:9-10.

But the skeptic may say, "How can I know God?" To be perfectly frank with you I must tell you, you cannot know God. He is too great

for you. He holds the winds in His fist and rocks the sea in the hollow of His hand as it beats and throbs. And how could you take Him into your finite mind? God is infinite, eternal, unchangable, omniscient, omnipresent, and omnipotent in His attributes. He speaks and worlds come into being. He only hath Immortality dwelling in the light, to which no man can approach, much less understand. But Jesus came to show man what God is and what man ought to be, and He said, "He that hath seen me hath seen the Father." Watch Him as He bends down and with His finger writes in the sand forgiveness for the accused woman. Hear Him as He speaks the word that sets free the woman from her bondage, whom Satan has bound for eighteen years. Watch Him as He places His hand on the heads of those babes and sends them forth to a life of blessing, yet unbaptized. Hear Him as He weeps with Mary and Martha, and hear Him speak the words which liberate Lazarus from the grip of death—and tell me, what think ye of Christ? Not God, the Father; but Christ, the Son of His love! Then, if the skeptic still objects, saying, "I do not understand the riddle of the universe nor the mystery of death"—very well, do not consider them. Go back to Him without whom "was not anything made that was made". What think ye of Christ? Settle that question and every riddle will have its solution and every problem will be easily solved. That is the first question for you to solve. Then the church may be destroyed and every Bible burned, but you will still have Jesus. Let one plant his feet by faith upon the Rock of Ages. Let him lift his eyes to see Him who is the Morning Star, and nothing can shake him. He triumphs in Christ.

Moral Ethics will not make a Christian. No nation known to history has a better system of Ethics than the Chinese. If we put the sayings of Confucius along side of the sayings of Jesus, they will suffer by the comparison but still they will shine. But what has Ethics done for the Chinese? Aided in building their civilization, but not one Chinese has been made to know God. A missionary was dictating the first chapter of Romans to a Chinaman who refused to continue the translation saying, "That is a picture of the Chinese people and I will not have the story sent out to the whole world." It is indeed a picture of the Chinese people, and of the whole heathen world. The Chinese had their Ethics. But the difference between the Ethics of the Chinese and the teachings of Jesus is this: Confucius gave the ideal but could not give the power to attain it. Jesus gave the ideal and the power to attain it. Acts 1:8. A tourist in China tells this story: Of three Chinamen who had been through the Boxer persecution, one said, "There is not a spot on my body as big as a man's hand that has not a scar upon it." Another told of how his wife was murdered and how his children had their limbs torn from their bodies, limb by limb. A third was beaten senseless and thrown into an old well with others and escaped with his life. As these three men stood telling their stories, their eyes filled with tears. They exclaimed, "But Jesus did not forsake us for a single moment." Jesus is a living reality.

Christian Science, which is neither Christian nor Science, will not make a Christian because it sets forth falsehood and calls it fact. It sets forth certain principles for one to practice but the Bible sets forth a divine person for one to believe on and follow. Christian Science sets forth the principles taught by an old dead woman, Mrs. Eddy; Christianity sets before us a risen, living Christ for our faith to take hold on. Accept Him (not a principle) and follow Him daily. Some of Mrs. Eddy's principles follow:

"Matter seems to be but is not." S. and H. P. 123, Ed. 1909.

"There is no substance in matter. Matter is



but manifest mortal mind." Misc. Writings, P. 21, 27 and 47.

"There is no matter." Rudimental Science, P. 6.

"Matter was original error in solution." S. and H., P. 372.

"You entertain an adipose belief in yourself as substance." Misc. Writings, P. 46 and 47.

"Heat and cold are products of the mind." S. and H., P. 374, Ed. 1909.

"Treatises on physiology are promoters of sickness and disease." S. and H., P. 179, Ed. 1909.

"You can educate a healthy horse so far in physiology that he will take a cold without his blanket." S. and H., P. 176, Ed. 1909.

"All disease is the result of education." S. and H., P. 69 and 176, Ed. 1909.

"The simple food of our forefathers did not make them strong, but ignorance of the laws of health and physiology." S. and H., P. 197, Ed. 1909.

"Man's belief produces disease and all its symptoms." S. and H., P. 53, Ed. 1894.

"Human mind and body are myths—the blood heart, brain, etc., have nothing to do with life." S. and H., P. 150 and 151, Ed. 1909.

"The evidences of the senses is not to be accepted in cases of sickness." S. and H., P. 384, Ed. 1894.

"Man is never sick." S. and H., P. 392, Ed. 1894 and P. 385.

"You say a boil is painful, but that is impossible—it is belief in pain and that belief is called pain." S. and H., P. 163, Ed. 1908.

"We have the smallpox because others have it." S. and H., P. 153, Ed. 1909. That is the only truth so far told by Mrs. Eddy.

"There is no death." S. and H., P. 427 and 428, Ed. 1909.

"Death is mortal illusion." S. and H., P. 185, Ed. 1909.

"Mortal belief." S. and H., P. 185, Ed. 1909.

"The body cannot die." S. and H., P. 426, Ed. 1909.

"Man is incapable of death." S. and H., P. 475, Ed. 1909.

"The divine principle of healing is proved by the personal experience of a sincere seeker after truth—no intellectual proficiency is required in the learner." Preface Ed. 1909.

When human reason is dethroned, Christian Science is at its best. It is false to the core. Spiritualism will not make a Christian. Its devotees usually lose faith, lose their money, lose their reputation, and many of them their domestic happiness. And this is true of all forms of error. But have you confessed Jesus? He is the "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6.

Men speak of Alexander The Great, of Charlemagne, The Great and of Napoleon The Great, but they never speak of Jesus The Great—just "Jesus." But his is the

"Sweetest name on mortal tongue

Sweetest note in seraph song

Sweetest carol ever sung

Jesus, blessed Jesus."

There is no name on earth so sweet and none so sweet in heaven. He was great in His birth. Though cradled in a manger, heaven hung out its brightest star to mark his birthplace. The angel choir sang about the shepherds' camp—"On earth peace, good will toward men." The wise men came to wonder and worship, and the shepherds came to look and love. He was great in His name—"Jesus," "Savior."

"Although I know Thee as the Son of God anointed

And hail Thee, Prophet, Priest and King appointed

Still when I need Thee, Thou art nearest

And when I trust Thee, Thou art dearest,

Son of God, Son of man."

Jesus was great in His nature. So human that

he could stand by the side of Mary and Martha at the tomb of Lazarus and weep! So divine, that he could speak with a voice that made worlds leap into existence. "Lazarus, come forth." And the dead obeyed him. When He speaks, death is conquered. O wonderful Lord! He speaks and disease is gone, and sin is gone. Luke 7:36-50. You have trifled with Him if you are not a Christian! He demands and deserves the best in you. Jesus was great in His influence. He lived on earth about thirty-three years, yet He did more than all the philosophers of the ages to make life worth living; to make manhood pure and strong; to make womanhood pure and beautiful. Behold Jesus journeying in the way. All in the rear, they are walking, leaping and praising God: in front they await His coming, halt, sick, maimed and blind—now He comes to them—see them begin to walk and leap and praise Him, with good health beating its way to their fingers' tips; with eyes flashing and with renewed strength, made whole by Him. He still moves in the same wonderful way. I pray you, do not let him pass you by this Christmas.

Jesus was great in His message. There never was a message like His: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden light." Matthew 11:28-30.

Or this: "And I, if I be lifted up, will draw all men unto me." All who will not come for salvation must come at the last day for judgment. Rev. 20:11-15.

Judas saw Jesus live and exclaimed, "I have betrayed innocent blood."

His enemies heard Him speak and exclaimed, "Never man spake like this man!"

The Centurion saw Him die and said, "Truly this man was the Son of God."

Study His wonderful life as portrayed in prophecy and as told in the Gospels. If you study the story of a soldier, it will make your pulse beat faster and your eyes flash fire; as you feel yourself called to enter the battle! Study the life of the great saints in the Bible and you are rebuked for your own lack of faith. But study Jesus, and your weakness is gone, and strength in its place; your blindness is gone, and sight in its stead.

#### AN IDEAL CHRISTIAN

To be a Christian and live it, is to be the strongest citizen, the greatest father, the sweetest and truest mother, and the noblest friend.

As regard rulers: "Fear God and honor the King."

As regards society: "Among whom ye shine as lights in the world." Bear ye one another's burdens and so fulfill the law of Christ."

As regards the unfortunate: "Be ye tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

As regards social life: "And ye masters do the same things unto them, forbearing, threatening, knowing that your master also is in heaven, neither is their respecter of persons with Him."

"Children, obey your parents in the Lord, for this is right, etc." Eph. 6:1-3.

I shall behold Him one day, so let me load the moments as they pass me by with labors of love and service for Him—then shall I be a happier Christian and every Christmas be a happy Christmas.

ISAIAH WATSON,

President of the Southwestern Evangelistic Co., 458 Dufrocq Street,  
Baton Rouge, Louisiana.

Pastor E. C. Summers of Minden, Nebraska, a southern man would like to come south, and offers references. He is 46 years old, has a wife but no children.

#### FROHM RIO DE JANEIRO

Permit a few words from one of your number who is now in Brazil. It was my privilege to come to this country in the company of a fine group of young people who were on their way to Brazil, Argentine and Chile to become foreign missionaries. I thank God for the inspiration of acquaintance and association with them and I feel sure that each of them will do a great work for Christ in their chosen field of labor.

Those of us who came out for the work in South Brazil, seven in number, are at present in Rio studying the language and we are having a time with it too. One of the number said that she thought when she came to Brazil she would be through with going to school—"But here we are in a language school." After we have had about six months study here Miss West will go to Victoria, to which field she was appointed by the board last June; Miss Hawkins is to work at Campos; Misses Ayers and Neel are to have the English work in the Collegio Baptista here in Rio, while Bro. Crabtree and I will teach in the Seminary.

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# **MISSISSIPPI WOMAN'S MISSIONARY UNION**

## **OUR STAFF OFFICERS**

President—MRS. A. J. AVEN, Clinton  
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 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson  
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 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson

A happy New Year to each and all. Let us enter into its portals remembering that we "can do all things in Christ who strengtheneth us."

Much of our Page today is given to letters from Frontier Missionaries who are so glad to express their appreciation for kindness shown them.

The attractive picture on this page is the family of one of our Frontier Missionaries, Rev. William Huffman. Be sure and read his interesting letter.

**WHITE CROSS CALL:** Please do not forget that the first thing we want to do this new year is to send a contribution to Miss M. M. Lackey, Jackson, to defray the shipping charges on White Cross material that must be gotten off right away.

**ANOTHER IMPORTANT CALL:** This is to some former student who has a Woman's College cap and gown that she will dispose of. Mrs. Johnson knows of a dear girl who is deserving of the best, and she can be provided for in the college. If she can secure the uniform, I am sure there is some one somewhere who will gladly help. If you who read this, know of some girl who has such a uniform, won't you kindly call attention to the matter?

And still another call! It looks as if we are needing help this time, doesn't it? Well "co-operation" is a beautiful word. This is a call for all the old minutes of associations anywhere in the state; all the old minutes of the state Convention; all the old papers or manuscripts pertaining to State Baptist history in any way what ever; all the old minutes of the State W. M. U. Look carefully through your own library at home, and be sure to look carefully through the shelves desks and pupil boxes at your church.

Your Secretary has been appointed Historian for the Baptist Library Board, and she is anxious to gather together all facts pertaining to our past, that they may be preserved in the Baptist Building in Jackson. Everybody get interested, please.

Wetmore, Colo.  
 Dec., 13, 1921.

Mrs. W. G. Raines  
 Jackson, Miss.

Dear Sister In Christ:

We received the box which your association made up and sent to us yesterday. The reason we did not receive it sooner was that we had moved from Carrizozo N. Mex. to Wetmore, Colo. where we are located now. To say that we were thankful for the things you all sent is not enough, we don't know how to make you understand our appreciation of what you have done to help us. May God be good to you all and may you never know want is our prayer.



Rev. William Huffman and Family, Wetmore, Colorado.

The accompanying picture is our family group. We thought you would like to see what we looked like so we are sending the picture. Will you pass it and the letter on to all who had a part in making up the box?

We came from Mo. we were at Bolivar Mo. taking the school work at Southwest Baptist College when our Dr. ordered us to go into the Southwest for the health of Mrs. Huffman so we were guided to Carrizozo N. Mex. But we are planning upon going back to Bolivar to school next year.

During our stay (from Feb. to Oct.) at Carrizozo our S. S. doubled, we had S. S. Bussell to conduct a teacher's training class, and when we left the church was in fellowship, whereas when we went there it was divided almost in two equal factions. We purchased new song books. We received by letter 10, and by baptism 3. One of the ones by baptism was Dr. Carl E. Freeman, who is an author of some note, I anticipate that he will make a great worker for the Lord.

At our present location we have within the last three weeks doubled the S. S., and we are planning a series of meetings to begin in the near future. And we want you all to feel that you have an interest in the work up here. The work up here is different from what it is in the south in this way—they are not as sound in the old time faith as they are in the south—some of the preachers will advise the churches to take alien immersion, and to practice open communion. But some of the churches here are getting Southern Preachers and that is going to help. Pueblo First church has called a brother Austin from Kentucky—this is going to help.

The destitution in religious affairs out here is appalling. All many seem to care for is to dance, gamble, and make money that they may go to even greater excesses against God's work than they have. And only a very small number seem to care at all that God is dishonored day in and day out.

The dance is one of the most terrible things with which we have to contend, because some of

the so-called best people attend, and not only attend but dance as well.

Again let us say MAY GOD IN HIS INFINITE MERCY BLESS AND KEEP ALL THE FAITHFUL ONES WHO HELPED WITH THE BOX FOR US.

We would be glad more than glad to answer any question about any of the work out here that you might be interested in.

Rev. Wm. Huffman

and

Mrs. Floy Huffman.

## **AN APPRECIATION**

We, the Pike County Association of the W. M. U. wish to express our appreciation of the most helpful services of Sister Bunyard who has so loyally and faithfully led us in our work. We feel sure be immeasurably enriched by her inspiring presence.

Our prayers and good wishes continue to go with this good woman in her new home.

Mrs. J. M. Patterson, Chairman of Committee.

Brother W. W. Kyzar has resigned as Enlistment Missionary for the Sixth District to accept the pastorate of First Church Blytheville, Ark. Baptists in Mississippi will give him up with regret and will pray for him the full measure of grace in his new work. He has done a magnificent work in the Southwestern part of the state, showing unsurpassed energy, consecration and zeal. He has evangelistic gifts of a high order, good training and doesn't mind hard work.

The First Baptist Church, Fort Worth, Texas, of which Dr. J. Frank Norris is pastor, has had the greatest year in its history. Over 1100 additions to the church, most of which were by baptism. \$165,000.00 raised for all purposes. 124 baptized Christmas night, among them were four ex-saloon keepers. The present membership is over 5,000. Sunday School membership, 6,200.

Mr. Norris is at present in a meeting at Tremont Temple Baptist Church, Boston, Massachusetts.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### TITHING HONOR ROLL 100% Tithing B. Y. P. U.s

Aberdeen Juniors  
Terry Seniors  
Hickory Juniors  
Okolona Seniors  
Brookhaven Juniors  
Louisville Seniors  
Baldwin Juniors  
Columbia Juniors No. 2  
Yazoo City Juniors  
Grenada Juniors  
Grenada Seniors  
Brookhaven Intermediates

### READ THIS

We are herewith giving the list of BYPUs that qualified as A-1 for the third quarter of 1921. We publish this list since we find in the Quarterly for this quarter the Honor Roll incomplete and some questions will be asked as to why the others were not included. This is a good list and we want you to note the number of unions 100 per cent in the various phases of the work. Then too you will note with interest the increased list of 100 per cent Tithers and we hope there are yet some others to be added to the list. In the last issue of this Tithers Honor Roll the Columbia Juniors were given first place on the list some question may be in your mind as to the reason. It was simply a mistake in setting up the copy, Aberdeen Jrs. 3th held first place of those reporting 100 per cent tithers.

### HONOR ROLL A-1 Unions for Third Quarter

Senior unions.—Okolona; Baptist Orphanage; Teomsaba; Harmony Monroe Co.; Athens Monroe Co.; Oak Grove Clark Co.; Water Valley; Columbia; DeSoto; Longview; Hebron Panola Co.; Kingston Laurel; B. W. Griffith Vicksburg; West Point; West Laurel; Biloxi.

Junior unions.—Baptist Orphanage; Biloxi No. 2; Columbia No. 1; Pontotoc; Blue Mountain; Dixon; Osborne Creek Prentiss Co.; Brookhaven; Aberdeen; Yazoo City; Kingston Laurel; Taylor; Hickory; Oxford; First Laurel.

Unions 100 in Bible Readings.—Aberdeen Juniors; Brookhaven Juniors; Pontotoc Juniors; First Laurel Juniors; B. W. Griffith Vicksburg; Baptist Orphanage Seniors; Athens Monroe Co. Seniors; Harmony Monroe Co. Seniors; Biloxi Seniors.

Unions 100 per cent in Giving.—Baptist Orphanage Seniors; B. W. Griffith Vicksburg; First Laurel Juniors; Pontotoc Juniors; Brookhaven Juniors; Aberdeen Juniors; Blue Mountain Juniors; Osborne Creek Prentiss Co. Juniors; Oak Grove Clarke Co. Seniors; Enterprise Seniors; Barnett Seniors; Shelby Seniors; Artesia Seniors; Silver Springs Pike Co. Juniors; South Side Meridian Seniors.

Unions 100 per cent in Study Course.—South Side Meridian Seniors; First Meridian Juniors.

Unions 100 per cent in Attendance.—Longview.

### GRENADA ORGANIZES AN INTERMEDIATE UNION

The Grenada church for some time operating the two unions, Sr. and Jr. had graded their work on the new basis and has organized what is going to be one of the best Intermediate Unions in the state. That means that they are going to have to do some mighty good work to be counted among "The best" in the state for we have some that rank mighty high, but with an enthusiastic Pastor and Leader they will do fine work.

### RALIEGH ORGANIZES A JUNIOR UNION

Ethel Ward the enthusiastic daughter of Dr. W. R. Ward of Raleigh went to the State Convention at Jackson and carried home with her a vision of the young people of her church growing into strong Christian men and women. She was fired with zeal and determination to have a BYPU and so went to work to accomplish it and reports a Junior BYPU for the Raleigh church. This is going to be a mighty good Junior BYPU for certainly that is true if there are many in the union like Ethel. They will be a blessing to the church and to the entire community.

We appreciate the many kind remembrances from friends from all over the state during the Holidays. It is one of the joys of the work to know and love the best people on earth, and that is how I regard the young people of Mississippi. You have "Quit yourselves like men" during the past year. You have responded to the calls to service. You have been faithful. And you are due the credit for the success of the year's work. This year is going to see even greater accomplishments. We are going to work together again this year, and the Lord will bless us and give us victory. I ask your prayers and continued cooperation in the work.

Auber J. Wilds, State Sec'y.

### Mt. ROSE BYPU

With the assistance of the Stone- wall BYPU a senior BYPU was organized at Mt. Rose the 2nd Sunday in December with the following officers: Rev. J. S. Slaughter, Pastor. Mrs. I. J. Riley, President. Mr. Leon Johnson, V. Pres. Miss Ethel Martin, Secretary. Miss Genie Aklin, Cor. Secretary. Miss Ruby Culpepper, Treas. Mr. Charlie Culpepper, Chorister. Mr. Earnest Culpepper, Librarian. Miss Essie Johnson and Mr. Reese Aklin, Group Captains.

The young people are very much interested in the work and great things may be expected of the Mt. Rose BYPU.

### MR. FRANK H. LEAVELL

To the brethren of the Southern Baptist Convention:

We desire to send this word of greeting to you on behalf of our brother, Frank H. Leavell, upon occasion of his leaving our state, as its Baptist Young People's Union Secretary, to become the Secretary of Student Activities in Southern Baptist Educational Institutions.

### PALESTINE CHURCH

Whereas, Brother W. S. Rogers, during his sixteen years of ministry in Palestine Church, has endeared himself to the members of the church and people of the community, who have come in contact with him and had occasion to observe his high character and strong forcefulness and to know his patient persistence and alertness in the Master's work that has been inspiring to us therefore be it resolved:

That we, the members of Palestine Church, do express our hearty and sincere appreciation of his valued services his unaltered earnestness in his efforts to lead the church to larger achievements and the unwavering patience and faith which have sustained him and been a blessing to us.

By members of Palestine Church, Dec. 18, 1921.

E. W. Barron, Clerk.

### COLUMBUS

On Sunday night we closed one of the greatest revival meetings I've ever been connected with. There were 101 additions to the church during the meeting, 65 of them by baptism. Great congregations attended the meeting throughout the entire two weeks, the Sunday night congregations being capacity crowds—that means not only the main auditorium but the S. S. auditorium and all balconies combined.

Charley Butler and Mr. Clintworth his pianist, led the music. I did the preaching. The people backed us up with their prayers, pressure and personal work. The membership of the church is greatly revived. We are all very much encouraged.

With best wishes for you and the Record and with the season's greetings, I am,

Yours fraternally,

J. D. FRANKS

### BALDWIN, GUNTOWN AND INGO-MAR

It has been the writer's good fortune to serve the above churches as pastor for the year which is now nearing a close. No pastor ever served a more cooperative or loyal people than those who constitute the membership of these three churches. They have responded very graciously to leadership. The year has been mutually pleasant and profitable.

At Baldwin, we welcomed into our fellowship forty-two members, seventeen of whom came by baptism. The church put on the envelope system of finance, and organized one of the best Junior B. Y. P. U.s in the state. The people are now planning to build a fifteen thousand dollar house of wor-

ship to meet the rapidly growing needs.

The Guntown people received twenty members into their church during the year. They also organized a B. Y. P. U. This is one of the best Senior Unions I have ever observed.

Ingo-mar was practically blown away by the storm more than a year ago and they were just entering their new house in January and so they were eager for church service and work and they have not diminished in interest through the year. We received thirteen members there eight of whom came by baptism.

It is with much regret that I leave these good people but I am finishing my work in the University, except a few hours, I will do by correspondence, and so I am leaving for Van Alstyne, Texas the first of January. This is a splendid church and will afford great opportunities for service.

B. C. Land, Jackson, Tennessee.

### A GOOD YEAR'S WORK AT MCCOOL A. D. Muse, Pastor.

Last night, Dec. 20, the McCool church closed the year's work. It has been a year of most vigorous work, on part of pastor and people. I say the truth and lie not when I say that I have never had such unalloyed support on the part of the church in every thing undertaken, as I have had at McCool this year. The results are good, very good indeed, for a half time church. There have been 26 accessions to the church, \$500.00 paid to the 75 Million Campaign, \$1175.75 paid to the local expense budget, \$162. for expense of the revival meeting, \$1755.00 for the new church building \$3,593.75 grand total for the year.

First two weeks in June we conducted a two weeks teacher, B. Y. P. U. and W. M. U. training school. 5 W. M. U. diplomas, 6 Sunday School diplomas and 24 B. Y. P. U. diplomas awarded.

Above all, a spiritual atmosphere generated and now prevailing which is far beyond anything thought possible in this length of time.

The Father has blessed our labors together far beyond our deserving. We all feel profoundly grateful to God for all the year has meant to our hearts, to the church and the community.

Clinton, Miss.

"What do you mean," roared the angry husband, "by keeping me standing here on the corner looking like a fool?"

"John," replied his tardy wife, "I may have kept you waiting, but the rest you did yourself."

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## SPANISH MISSION

In our Spanish Mission in Ybor City, Fla., our day school has more than 200 students and four teachers. The pastor and his own preaching recently in a three weeks meeting which resulted in fifteen baptisms, the church and Sunday School taking on new life.

To train these young people for Christian service we must put them to reading good books. To this end we are trying to establish a church and Sunday School library, but have no money with which to buy books.

Many pastors and others have on their shelves thousands of books which they have read but will never open again. Please mail to the undersigned books suitable for children and young Christians. We will appreciate it immensely and promise to use them to the best advantage.

Kindly send us packages of picture cards and papers suitable for children.

I thank you in advance for these favors.

G. CHASTAIN,  
Ybor City, Tampa, Fla.

## General Association

Send everything intended for this page to L. M. Phillips, Newton, Miss.

## PERILS FOR DAUGHTERS IN MODERN JAZZ CRAZE

Gene Stratton-Porter, the famous author of "Freckles," and "The Girl

of the Limberlost" issues a warning to the mothers of America. In the January issue of McCall's against modern jazz and laxity of discipline. Everywhere she sees daughters imperiled and the home dis-integrating. If there is not a return to a normal home life, says Mrs. Stratton-Porter, American civilization is headed for disaster. American women, she says, have limitless opportunities for good and for progress—the greater in history; but their first duty is to make the home sacred again and save it from the influences which threaten it.

The following extracts from Mrs. Stratton-Porter's article in the January issue of McCall's Magazine is presented through courtesy of the McCall Company:

"It stands to reason that nineteen twenty-two holds in store for matured women the greatest opportunities that women ever have known. We are now capable of going among men and handling business transactions in a business like way. We have proved our mental and physical fitness. We have been granted the ballot, which gives us power to have the same voice as men in many of the affairs of the nation. There is no reason why the women of nineteen twenty-two should not do for the world at large the biggest, broadest, most powerful work that ever has been done by women in the history of all the world.

"However far a field women may range spiritually, economically, physically, in order to make our nation

the great power it should be our men and women have got to learn that it is quite impossible for women to discard motherhood. If we are to advance to that world leadership which seems so nearly in our grasp, someone must begin to teaching the boys and girls of the coming generation that they must found homes, that they must rear children. There is no question but that some childless homes are a pitiful necessity. Conversely, there is no question but that many childless homes are the result of shameful selfishness, thoughtless indulgence on the part of men, self-indulgence on the part of women.

## Peril in Childless Homes

"Whenever our country reaches the place where a majority of its women refuse to found homes, to bear and rear the sons and daughters requisite for the carrying on of work of our nation, then we fall; we become the prey of any nation whose women are willing to immolate self to a degree which inspires them to carry on the good old fashioned institution of home, that place where one man and one woman combine the greatest interest in their lives in a union of mind heart and body for the purpose of bearing and rearing a family.

"The pioneer days, when families ranging from twelve to twenty in number were usual, have passed. The country now has been developed and populated to such an extent that if each family would bear and rear to patriotic citizenship four or five children, we could advance with assurance to the place we covet among the nations of the world.

## Jazz Threatens Nation

'Among the allurements of cafe dining, jazz dancing, motoring, motion pictures of the kind that breeds discontent and continuously pictures before our eyes lax morality, home has become an institution that needs staunch supporters to keep it from falling; while a baby in a street car is quite likely to ride cheek by jowl with a lapdog as it is with another baby.

"Life seems to swing from one extreme to another greatly like a pendulum. Our grandmothers wrestled with the soil and very frequently performed all their household tasks and reared at least a dozen children beside. A sufficient degree of their hardships fell upon the shoulders of their daughters and bred rebellion. They seemed to have determined that their daughters should be lilies of the field in the most extreme symbolic sense of the term.

'There is a possibility that they became so absorbed with club life and social attractions that they did not rear and train their daughters in domesticity as they had been. The excitement and the nerve strain of the war may have been a contributing factor. Whatever the combination that produced the creation, no student of psychology can face existing conditions without a shudder.

## Reform or Disaster.

"There must be a right-about-face for the young girls of today, or we are heading straight for disaster. And this is not croaking; it is a fact which statistics will prove. Parents have unwisely allowed young girls

# The Baptist Record

"THY KINGDOM COME"

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to indulge in several dances a week in parks, cafes, with no chaperons.

"There have been too diverse, too many questionable amusements, such great physical activity that it has ended in nerve strain; irregular hours and food have brought the girl of today to that physical condition very justly indicated by the term 'flapper.' One need only compare the average girl of today with her grandmother, or even with her mother, physically, to realize my meaning. Ask any obstetrician how a child of the average girl of today compares in size and strength with the child borne by her grandmother and you will have an answer that spells rapid deterioration. Ask how the delivery of a young wife of today compares with that of her grandmother, and you will have a subject worthy of deep thought.

"It is a cruel and a wicked thing that the young women of today should suffer the extreme tortures that they are being forced to endure in the performance of a function that was intended to be natural and not unduly disagreeable. Ask why a heavy percent of the young mothers of today cannot nurse their babies, and why another appalling condition exists, and you will have information that should arouse you to action.

#### Need Normal Home Life

"It is very well to fight for the restoration of normal prices and wages. It is infinitely more necessary that a fight should be begun for a return to normal home life. If the mature woman of the coming year can do something to save the young girls from becoming blasé society women in their early teens, if they can interest them in school and college work, in church work, in benevolences, in nature study, in sane and reasonable athletics, in interesting and wholesome amusement it will be the most beneficial work that can possibly be performed for our country as a whole.

"What we need most as a nation is perfect physical specimens of girlhood, full breasted, red lipped, rosy cheeked by the grace of God. On every hand one sees today underdeveloped painted, anaemic, over-sophisticated girls, half clothed, dancing risqué dances, and carrying cigarette cases and even flasks.

"If the mature women of nineteen twenty-two can institute a movement to save and to restore healthful innocent girlhood, they will have done the greatest work that can be done in America today.

"I can visualize many wonderful beneficial, and very necessary things that the women of this land can do for their country, for their homes, and for themselves, politically, economically, and socially, during the coming year. I can see no one thing that any woman can do that will be of more ultimate benefit to her country than for the restoration of home life for the bearing and the rearing of children to sane and useful citizenship."

—Courtesy McCall's Magazine.

Our Corresponding Secretary, Rev. J. W. Rooker, recently returned from McKean Arkansas, where the family held a reunion at his father's home. His mother is 80 years old, and his father is 88 years old.

He reports having a splendid time. He and one of his brothers had not met before in 29 years. All the family meeting at the old homestead, after years of separation was a joyous occasion.

In the going of Miss Olivia A. Chapman, who died December 17th, 1921, we feel a personal loss, as well as sorrow. We were school-mates, and for several years past members of the same church.

Miss Lump as we all knew her, joined the church when she was young and was baptized into the fellowship of Bethel Church, Newton County by her brother, Rev. Jas. E. Chapman.

She loved her Lord, her church, and all Kingdom work, and contributed cheerfully and liberally of her means for all our work.

We can truly say: A good woman has gone to her reward.

Out last (December) meeting at Moselle was well attended. Although the weather was cold good sized congregations greeted the pastor at both services.

During the year some things have been accomplished there. Twenty-four have been added to the church by baptism, and a goodly number by letter.

Pastor and people are thankful for the blessings on the work this year, and are hoping and praying that, under God's blessing, we shall accomplish more in the coming year.

"Be ye thankful" is an admonition that many of our people give little heed to when it comes to our relationship with God. Many who would not think of receiving a favor from an earthly friend without expressing their thanks for it, forget to thank God for all His blessings.

We, so often eat our bread and relish it, and forget that

"Back of the loaf is the snowy flour, And back of the flour the mill, And back of the mill is the soil and shower,

And the sun and the Father's will."

We should not only thank Him for the bread, but for everything which made the bread possible.

#### NEWS NOTES

The Georgia Baptist Convention in its 100th annual session at Savannah, Georgia, on December 7-9, received a great report of the year's work from its Executive Board. The total receipts for all causes was \$10,000 beyond the million dollar mark and the reports from the churches show nearly 30,000 baptisms.

Dr. L. R. Christie, First Baptist Church, Savannah, Georgia, who has accepted the call to the First Baptist Church, Meridian, Miss., will leave to begin his work in Meridian on the first Sunday in January.

Georgia mourns the loss of one of their greatest educational leaders in the death of Dr. A. W. VanHouse, President of Shorter College, Rome, Ga. He had recently undergone a

serious operation and for awhile seemed to be improving but passed away at 11 A. M. Sunday, Dec. 11th. One of the leading college presidents of the South recently said of him; "I consider Dr. A. W. VanHouse the best equipped woman's college president in the South."

Georgia Baptists suffered another loss in the death of Capt. John G. McCall, Quitman, Ga., who passed away on Saturday, Dec. 3rd. He was one of the outstanding Baptist laymen of his generation and was, for many years, president of the Board of Trustees of Mercer University.

On Dec. 6, the day preceding the meeting of the Georgia Baptist Convention at Savannah, there was organized "The Preacher's and Laymen's Conference of Georgia," with Dr. F. C. McConnell, Atlanta, as president, and Dr. L. E. Dutton, Cartersville, Secretary. This is reported as one of the greatest spiritual meetings held in Georgia in years—which sounded a high key-note for the Convention and had much to do with the constructive Kingdom program of that body.

The Georgia Baptist Convention in its recent annual meeting heartily and enthusiastically endorsed the proposition to offer to the Southern Baptist Convention, Mercer University and all of its assets, with additional funds to be raised, as a nucleus around which to build the proposed Southern Baptist University and the new Theological Seminary.

#### A CORRECTION AND AN APOLOGY

In the November issue of the Baptist Educational Bulletin and in a pamphlet entitled, "Denominations in Education" occurs a typographical error which does an injustice. In the list of Southern Baptist schools, Blue Mountain College, Blue Mountain, Miss., was classed as a Junior College when it should have been listed as a Senior College. We hereby offer our apology to President W. T. Lowrey and his great constituency on account of this error. Blue Mountain College ranks in requirements for entrance and graduation with other standard four year colleges of senior grade and its honored history justifies the hope of its larger future. It has been one of the largest factors in the cultural life of Baptists in Mississippi and has also sent its graduates into many other states. It is with regret to me that this error should have slipped by and we are taking this occasion for its correction and to make an apology for its occurrence. We trust that the Baptists of Mississippi, especially, shall give every consideration to Blue Mountain College, for in this institution with its high Christian ideals and academic efficiency, they have an invaluable asset.

ALBERT R. BOND,  
Editorial Secretary,  
Education Board, S. B. C.,  
Birmingham, Ala.

#### KOSSUTH

We are just located on this new field of work, and are happy. The good people here gave us a most hearty reception, and a pounding, which looks like living to us. We are surrounded with some of the "salt of the earth" here, and we are proud of them. We find the church here alive to every kingdom interest. You can send my paper to Kossuth instead of Ecru, Miss.

You may hear from me again soon. Wishing the Record a Merry Christmas and a prosperous New Year.

Fraternally,

J. A. HUFFSTATLER

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## PROHIBITION PARAGRAPHS

T. J. Bailey, D.D., State Superintendent Anti-Saloon League

### BRING LIQUOR FROM MEXICO

Thousands of gallons of liquor are being spirited every month across the Rio Grande, almost under the noses of customs inspectors, and reshipped from Texas points to every part of "dry" America.

Mexico City is the center of a vast underground smuggling organization, employing hundreds of men, each with certain specialized tasks.

There are three sources of booze supply here.

The first is good American whisky which smugglers attempted to bring into Mexico before the United States went "dry." This liquor was sealed and impounded.

All is of good quality. Some of it is 11 years old.

Agents here continually are inducing Mexican officials to release this liquor.

A score of distilleries in Mexico City are turning out "American" liquor day and night. They have copy righted in Mexico the labels of well known American liquor brands.

Other breweries and distilleries are turning out imitations of French, British, Canadian, Scotch, Dutch and German drinks. They place on the bottles carefully counterfeited labels—some of them brought from abroad.

The third booze source is the cellars of Mexican home brewers who turn out synthetic, kill at sight liquor made from mescal, tequila and alcohol.

After the booze has been made it is bought by commission merchants. There are hundreds of these in Mexico. They represent themselves as buyers for the interior trade. The law can't touch them.

These commission merchants supply the smugglers. But the liquor is not sent in large quantities to the border—that would arouse suspicion. Instead it is sent to large warehouses at Monterey, San Luis Potosi, Torreon, Chihuahua, Durango and Gomez Palacio. From these points the liquor is shipped to more than 40 border towns where it can be gotten easily across the international line.

How do they get the booze across?

By wading the Rio Grande at shallow points and placing it in the hands of accomplices on the other side.

Or by putting the consignment in a boat and setting it adrift. The boat is picked up by the smugglers operating from the American side.

Read the above and then send a remittance to the Anti-Saloon League of America.

W. H. Patton.

### UNION WITH CHRIST

By A. H. Strain

The degeneration of man is to be overcome only by regeneration from above. The initial work of Christ's Spirit is fortunately instantaneous, though its consequences are lifelong and unspeakably blessed. We can turn over a new leaf in a moment; and, whatever may be our past, we can turn to God today if we will only hear his voice and harden not our hearts. God regenerates only by leading us to accept Christ as our Lord and Savior. Repentance and faith are the evidences in us that having come to him, he has been faithful to his promise, and has not cast us out. Let us make sure that we know what is meant by faith. It is not simply an idea of the intellect or a stirring of the feelings. It is primarily an act of the will (Syst. Theol. 3:838,839). If I stood upon an islet in the middle of a rushing river at flood-tide, when there was danger that a rise in the water might sweep me away, the sight of a boat near by would be a very pleasant one. But seeing the boat will not save me, nor will my deeply feeling its value as a means of deliverance. Only my getting into the boat will avail when the stream rises to wet my feet. So faith is not my intellectual belief that there is a Christ, nor any deep stirring of my emotions with regard to him, but only the act of my will in committing myself to him as my Lord and Savior. Obedience and reception, consecration and appropriation, giving and taking, are the essence of faith. In other words, faith is an act

of the will more than it is an act of intellect or of emotion, and is the means of salvation, not because it is of any value in itself, but only because it joins us to Christ, our manifested God and Redeemer.

Many years ago a man who had lost a beautiful daughter wrote to me of an incident in her early life. The father was building a new house for himself and was inspecting its cellar. As yet there was no stairway, and he was there in the dark. He heard the pattering of little feet over his head and he ran to the opening which the stairs were to fill. He heard a little voice ask: "Papa, are you there?" He answered: "Yes, Mary, I am here. Jump down and I will catch you." And the little child jumped down so quickly that she had not sprung forward to receive her, she would have broken her limbs upon the floor below. It was a leap in the dark. But she knew her father's voice and had faith in his word. Faith in Christ is, in like manner, a leap in the dark. But it is the most rational act of one's life; for it takes for granted that "as a father pities his children, so the Lord pities those who fear him." (Ps. 103:13), and that, when we cast ourselves upon Christ for salvation, we shall find "the eternal God to be our refuge, and underneath us shall be the everlasting arms" (Deut. 33:27).

At the first World's Fair ever held in America there was exhibited a steam engine all of whose working parts were made of glass. The steam came from without; but, being hot enough to move machinery, this

steam was itself invisible, and there was presented the curious spectacle of an engine, transparent, moving and doing important work, while yet no cause for this activity was perceptible. So the Christian, the church, humanity, the universe, are in constant and progressive movement; but the Christ, who moves them, and who furnishes all their power for the good, though not for the evil, is himself invisible. The merging of ourselves in Christ is therefore the first duty of man. "This is the work of God, that ye believe on him whom he hath sent," says Christ (John 6:29); "for, apart from me, ye can do nothing" (15:5). But this merging of ourselves in Christ is not pantheistic, but rather the normal assertion of the human will and the only way to recover its freedom. For this reason all those interpretations of Paul and John which make our relation to Christ to be one of mere pupillage or fellowship fail to get at the secret of the gospel, which is "Christ in you, the hope of glory." (Col. 1:27). Union with Christ is not a union of mere pupillage or fellowship. When Paul tells us that it is no longer he that lives, but that Christ lives in him (Gal. 2:20), when he speaks of "Christ who is our life" (Col. 3:4), when he says, "For me to live is Christ" (Phil. 1:21), he can only be understood as meaning that the life of the personal Redeemer subjugates and penetrates his own. And this is only what we might expect when we consider that he is already the natural life of all mankind, the incarnate head of the human race, "the root" as well as "the offspring of David" (Rev. 22:16), standing at the door of every human heart, and asking only its assent to enter in and dwell there forever (Rev. 3:20).

"Thou seemest human and divine. The highest, holiest manhood thou;

Our wills are ours, we know not how; Our wills are ours; to make them thine."

This union with Christ, as a method of salvation, shows its incomparable superiority to all other methods, by giving to the believer peace, purity and power. We call the making of peace with God by the name of justification. What no pretense of good work could do, the confession of sin and absolute trust in Christ does do, in restoring peace to the conscious sinner. I have one who has paid my debts and answered for me to the offended majesty of God, and since Christ is my very life, his answer is my own.

"From whence this fear and unbelief?

Hast thou, O Father, put to grief Thy spotless Son for me? And will the righteous Judge of men Condemn me for that debt of sin

Which, Lord, was laid on thee?"

"Turn then, my soul, unto thy rest: The merits of thy great High Priest

Speak peace and liberty;

Trust in his efficacious blood

Nor fear thy banishment from God

Since Jesus died for thee."

Being justified by faith, we have peace with God, through our Lord

Jesus Christ. But, besides justification, we have sanctification; by which we mean purification from inward evil, at least in its beginnings here, and certainly in its completeness hereafter. Union with Christ secures to the believer the continuously transforming and assimilating power of Christ's life—first, for the soul; secondly, for the body—consecrating it in the present, and in the future raising it up in the likeness of Christ's glorified body (Phil. 3:21). Here is the real truth of which so-called "Christian Science" has made so perverted a use—the influence of a converted soul on an enervated and sin-stained body. As Alexander McLaren has said: "If we are in Christ we are like a diver in his crystal bell, and have a solid though invisible wall around us, which keeps all sea-monsters off us, and communicates with the upper air whence we draw the breath of calm life and can work in security though in the ocean depths". Many have struggled against sin until they have admitted Christ into their hearts; then they could say: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Our union with Christ is often called a mystical union. It is indeed inscrutable, since we cannot fully understand any fact of life. It is mystical, however, not in the sense of being unintelligible to the Christian or beyond the reach of this experience, but only in the sense of surpassing in its intimacy and value any other union of souls that we know (Eph. 5:32; Col. 1:27). Dr. J. W. Alexander called this doctrine "the central truth of all theology and of all religion." The greatest teachers of the church in modern times, such as Calvin, Bunyan, Edwards, Fuller, have declared it to be their faith. I may well close my treatment of it with the rough but thrilling words of Luther: "By faith thou art so joined to Christ that of thee and him there becomes as it were one person; so that with confidence thou canst say: 'I am Christ—that is, Christ's righteousness, victory, etc. are mine'; and Christ in turn can say: 'I am that sinner—that is, his sins, his death, etc. are mine, because he clings to me and I to him, for we have been joined through faith into one flesh and bone.'" (Syst. Theol. 3:803,808).

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Rev. Jas. E. Chapman has resigned his work as Concord, Jasper County and accepted the pastorate of Mt. Vernon church, Newton County.



# THE FLORIDA CONVENTION

By J. G. Chastain

Pastor John L. White and the First Church of Miami, with its 1350 members, did the handsome thing recently in their entertainment of the Baptist State Convention, using their beautiful, new building which they have just completed. Miami is one of the most beautiful little cities in the world. Its mild climate and delightful sea breeze, its numerous parks, waving palms, playing fountains and beautiful flower-gardens make it a veritable paradise on earth. The city has 44,000 people at present, but is not compactly built, being six miles across, and is growing and spreading rapidly. Many wealthy people coming down from the North have built palatial homes, and are contributing liberally to the development of the city in every way. From sixty to one hundred thousand tourists spend their winters here.

Miami is far to one side, yet with its excellent railroad facilities it is easily reached, and as a result the Convention was well attended. All our Boards and our theological seminaries were represented. Reports of the different departments of the work showed solid progress made along all lines during the year. Florida has 134,000 Baptists, 74,000 being white. 7114 have been received by baptism during the year, and our churches were never in a more thriving condition than they are today.

One of the biggest things of the Convention was the introductory sermon by Dr. Lincoln Hully, President of John B. Stetson University. Subject: "The Crucifixion." One will hear few sermons equal to that in a life-time.

The great commoner, William Jennings Bryan is a citizen of Miami and in one of the beautiful parks they pointed out to us the place where every Sunday morning he teaches a large Bible class composed mainly of tourists. By special invitation he "preached" to our Convention on the last day, dwelling especially on three points: Law-Enforcement, including prohibition, Christian education and Darwinism. Some people say the law for prohibition should be repealed because it cannot be enforced. "It is hard to enforce dry laws with wet officers." Are we going to repeal the law against murder because people keep on killing? Last year in the State of New York 20,000 automobiles were stolen. Must the law against that crime be repealed because people continue to steal cars?

Mr. Bryan says the Bible is doing more for the uplift of humanity than any other book in the world, therefore it should be taught in all our schools both religious and secular. And farther, that no person who attacks the Bible should be allowed to teach in any of our schools.

The speaker said he granted the evolutionists the privilege of tracing their ancestry back to the monkey if they wish, but that they shall not make a monkey out of him.

The Convention requested Mr. Bryan to draft a message to the Florida legislature requesting that body to pass

a law forbidding the teaching in our schools and colleges anything that militates against the Bible.

At the close of Mr. Bryan's address the good people of Miami, with some 50 autos, drove us sight-seeing for an hour, and we saw sights not soon to be forgotten.

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## GOOD NEWS FROM WEST

My good people at West have just given us a pounding by sending us a barrel of flour Christmas Eve. The Bowling Green saints have also remembered us in a substantial way at Christmas time by sending us a lot of syrup and canned fruits, peanuts, sausage and other good things.

The Junior B. Y. P. U. which we organized at West two months ago is growing in numbers and interest. We have never had a B. Y. P. U. where the members took more interest in their duties or attended better than at West. Mrs. Jacob is the leader.

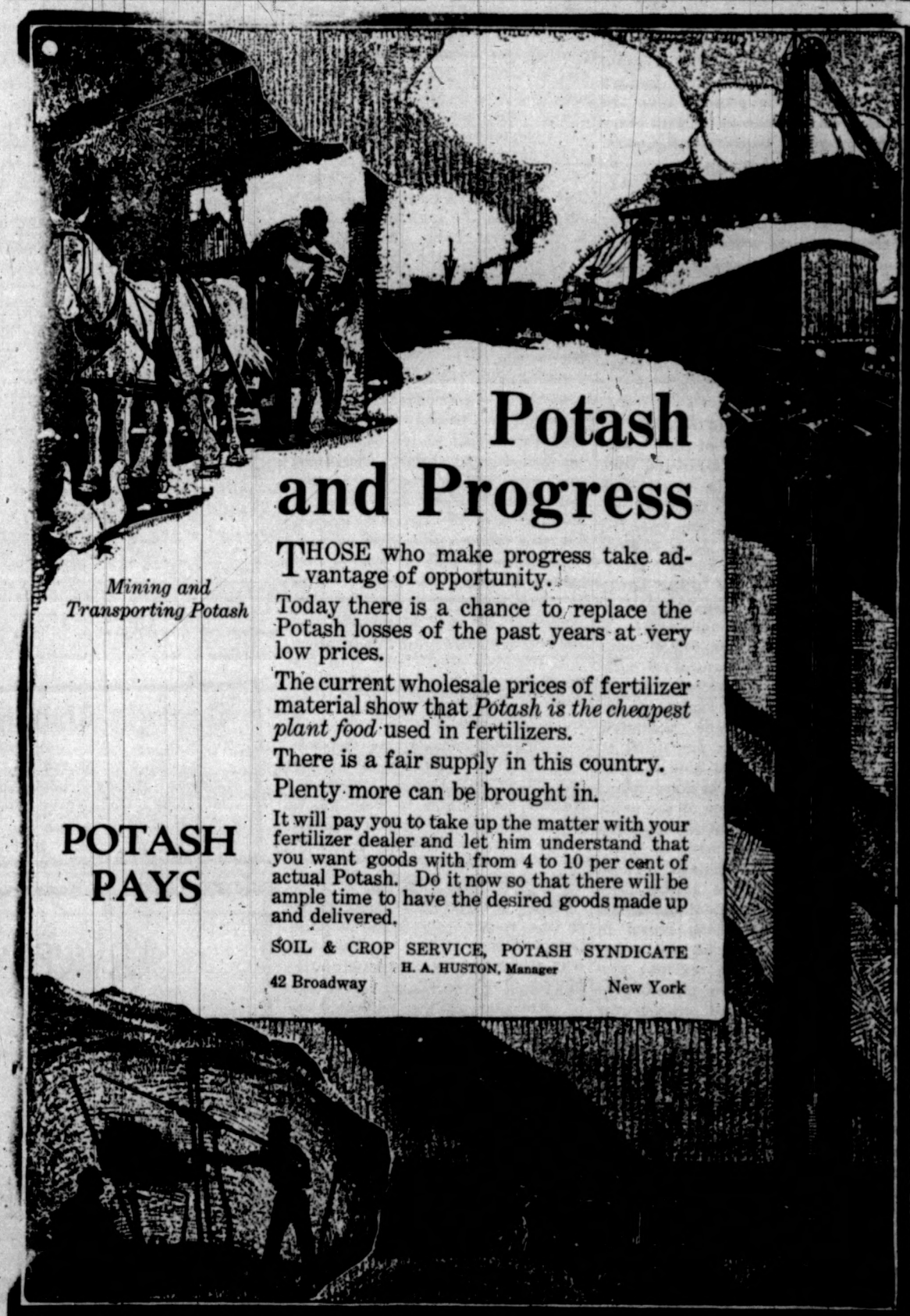
Christmas Day an Installation service was held at the close of our Sunday School at West, Mr. C. E. White

the retiring Superintendent of the S. S. who has served so faithfully and efficiently for so many years was assisted in the installation by the pastor, and also by Mr. Vincent, who is the Episcopal Sunday School Superintendent. His Sunday School attended in a body. The greater part of our church membership take a very marked interest in our Sunday School.

r. Swaverly, who came to us from the Methodist during our revival in October in our newly elected Superintendent.

We have recently organized a W. M. U. at Mt. Vernon, which starts off well.

Yours in Christ, Joseph Jacob.



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## MR. LEAVELL ACCEPTS SOUTH-WIDE WORK

It will be a shock to Georgia Baptists to learn that Frank H. Leavell has tendered his resignation to the Executive Committee of the Convention, to take effect January 1, 1922. But there will be solace in the announcement which follows that he has accepted the new position, recently created by the several boards of the Southern Baptist Convention, of student secretary of the Southern Baptist Convention.

Mr. Leavell came to Georgia as state secretary of B. Y. P. U. work in February, 1913. It was a happy day for Georgia Baptists because it marked the beginning of a growth among our young people which is now the joy of every Baptist in the state. For a number of years we had carried on B. Y. P. U. work but never with any definite program. Mr. Leavell came in with a program and added to it with every passing day until at the present our the work seems to connect up with every group of young Baptists in the state.

There has been a marvelous growth. In 1913 there were forty five senior unions in Georgia and five junior unions. At the end of his first year there were two hundred and eight unions and thirty-six of them were A-1. There are now three hundred and eighty-nine junior unions; eight intermediate unions and nine hundred and sixty-three senior unions in Georgia. There are today 137 A-1 unions in Georgia and 6 AA-1 unions.

It is unnecessary to recount the manner of service of this man among us. He is known far and wide and to have come in touch with Frank Leavell was to catch his enthusiasm for Kingdom progress. His stay among us has been a great chapter in Georgia Baptist history. He has vitalized the great power for service in our young people.

Mr. Leavell has brought our B. Y. P. U. work in Georgia to the point of almost perfect organization without having lost the higher value of spirituality. So often smooth working machinery means negligible spirituality. Not so in our B. Y. P. U. work. He has been able to keep the machinery in the background as a means to an end. One of the great accomplishments of his secretaryship has been the development of really great convention occasions. These annual meetings have always been characterized by spiritual ideas. The annual conventions have grown in numbers until it has become necessary to organize six regional conventions in order to provide the blessings of these great occasions for all who sought to attend. This has been a striking development of our work. Mr. Leavell has brought to the state the leading Baptists of the denomination throughout the South for addresses at these conventions and in so doing has introduced our young people to these fervent spirits in a most helpful manner.

### HIS NEW WORK

We shall not tarry to express our regret in his going. His new work is so important that our thought rushes on to contemplate the great

service awaiting Mr. Leavell in his new field.

For some years there has been a feeling that we should have a co-ordinated plan for our Baptist boys and girls in Southern colleges and universities and secondary schools. The B. Y. P. U. work and the Y. W. A. work has been carried into many of our institutions and in every case in a most profitable way, but there has been a growing conviction that we were not realizing the possibilities of work among our students, particularly in the state institutions.

The Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Education Board and the W. M. U. Board, were commissioned by the Southern Baptist Convention at Chattanooga to devise a program and put a man in the field to bring about this desired end. The representatives of these boards went to work and after several months of prayerful consideration they were convinced that Frank Leavell was the man. In prayer he has accepted the position.

We are glad to learn that Mr. Leavell has been assured by the boards that there will be full and free co-operation on the part of each board in this great task. It will mean everything for the new work to have the solid backing of our great southwide agencies and with such enthusiastic support we shall see in a decade a new day among our Baptist people.

Mr. Leavell believes that there will be an agreement that certain work in the denominational ministries will be put in the curricula of our schools, that through these courses there will be possible a great medium to instruct our young people not only in doctrinal matters, but also in the issues that we must meet in our Christian work in the future. Through the central office he hopes to keep in touch with every volunteer in the South and thus add to the workers for the frontiers. It is the hope of the new work that we shall have an organization of our Baptist students in the several state institutions of each state to the degree of maintaining the common purposes of our denominational life. There will be great southwide student conventions to weld the esprit de corps of our Baptist students.

—Christian Index.

### THE TITHE

The subject of tithing is one at the recent conference of Mississippi Baptists, and in connection with the drive they are inaugurating for funds, is receiving a great deal of attention at the present time. Rev. W. L. Howse, who attended the conference, preached a strong sermon on the subject Sunday morning, November 20th, at the Baptist church, of which the following is a brief synopsis:

The tithe as taught in the Bible is founded on two things—Ownership and Ordering.

God, the Owner, issues the order to tithe. In issuing the order to tithe, God is recognizing His right to make the demand. If we will hear aright, we can catch the note of His

authority as sounded in the call coming through Mal. 3:10: "Bring ye all the tithes into the storehouse." You will bear in mind that this follows God's charge of robbery on the part of His people who failed in paying the tenth that belonged to Him. He re-enforces the duty of the tithe with the challenge to test Him for the abundant returns He has in store for them. God reminds us of His right to order as He pleases, in the announcement of His claims on man. "All souls are mine."—Ez. 18, 4. Hear what God is saying through Moses in Deut. 10, 14: "Behold, the heaven and the heaven of heaven is the Lord's the God, the earth also with all that therein is." And David as he sings in Ps. 24, 1. "The earth is the Lord's and the fulness thereof: the world, and they that dwell therein." And again as spoken through Paul by the Holy Spirit in 1 Cor. 6, 19-20: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."

God has a two-fold claim on His people. He is their Creator; they are the creatures of His hand. Jesus is the Redeemer. We are made new creatures in Christ Jesus through the renewing work of the Holy Spirit in regeneration. So that now, bearing His image, saved by His grace, cleansed by His blood, He has the right to say what we shall do and how it shall be done. God links ordering and ownership with His rights and man's privileges. Moses declares in Lev. 27, 30: "All the tithe of the land, whether it be of the seed of the land, or the fruit of the trees, is the Lord's; it is holy unto the Lord."

Again in Deut. 8, 18, he is saying: "But thou shalt remember the Lord, thy God; for it is he that giveth thee power to get wealth."

Moses is here warning Israel of their relation to God in the new land they are already about to enter. God has been good to them. If they appreciate His mercy, then let it be expressed in an honest deal as God requires. In the doing of it He promises blessings in multiplied richness. They must never forget it is God's gift of power in the acquisition of wealth. God's way of remembering is to pay the tithe to Him as he requires. Jesus lays down the principle of God's rights, and man's privileges in His declaration in Luke 6, 38: "Give and it shall be given unto you." Again we find in Prov. 3, 9-10: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shalt thy barns be filled with plenty, and thy presses shall burst out with new wine." And 11, 24-25 "There is

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that scattereth and yet increaseth: and there is that withholdeth more than it meet but it tendeth to poverty." "The liberal soul shall be made fat."

In all these scriptures, as well as in many others, God throws down the challenge to man to rightly appreciate his privileges in a square deal with his Lord.

The tithe under Bible instruction is a rightful recognition of true relationship. God recognizes His rightful relations in committing to man what He wants man to possess. And also in regulating man's use of what He gives him. Man recognizes God's ownership in his response to the requirements that God makes of him in the commitment.

Now are we able to see God's estimate in the tithe in the prominence He gives it in the activities of His people. The part that man owes God comes first. "First fruits of the increase." "The first day of the week." "Seek ye first the kingdom." Man's first duty is to find the Savior. The chief obligation of the saved is to seek out, find God's will, learn his duty, then make God first in all things. "The first day of the week" should be hallowed in worship and service, and sacrifice, giving to God as he has prospered. Now to fail in compliance with His plan God looked upon it as robbery.

(Mal. 3, 8-9 "Ye have robbed me" \*\*in tithes and offerings."

"Ye are cursed with a curse; for ye have robbed me, even this whole nation."

God recognizes man's privilege to withhold or to bring as he may have the heart and mind to do. If we listen we can hear the call of His mercy sounding the hopeful note. "Bring ye all the tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Unfair dealing with God brings trouble. Israel has turned aside from following as God directs. Now Jehovah is soliciting a return under promise of gracious reception. "Return unto me and I will return unto you."

Man's conception of this relation to God is his response to God's call for a square deal. God's investment is in human life. He is looking for adequate returns and is pleased with nothing less. He makes no unreasonable demands. The tithe belongs to God whether we keep it or give it to Him. This means the tithe of all people, saved and unsaved. All are required under the law of Moses to pay God one tenth of what we have. Rendering unto God what is due is delightful to God when properly done. Paying God what He asks is a joy to the Christian, who with honest heart seeks to honor God. The offerings of the wicked are abomination only on the condition of the heart of the offerer. God requires all of us to pay our debt to Him in the tithe.

The tithe, as God orders it, includes what we have and not what

we do not possess. God proposes to deal fair with every one of us. He gives us ten tenths, promising to bless us, then asks us to render back to Him a tithe for His use. He holds us responsible for the proper use of the remaining nine tenths. Now when the tithe which belongs to the Lord is withheld another debt of one fifth part of the tithe is incurred. Lev. 27, 30-33: "And all the tithe of the land, whether of seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed."

Now the outstanding truth is that God will collect the tithe and sufficient additional to pay for the collecting. If we pay willingly, His blessings and favors are ours in prosperity He promises. If we pay not at all, the road we travel is rough and His dealings with us are exceedingly expensive. Through all these years of woes and wars we have been paying up our back dues and making up the deficit in God's account. The one question for us all; shall we pledge to pay the debt in full and thus emerge from the frowns of His wrath into the sunshine of His love and good will?

Pledging to pay what we owe God is voluntary. God asks that what is due Him be rendered to Him. He asks for no more. He requires that much—the tithe.

God encourages the payment of the tithe in the spirit of cheerful ness. This will mean to him who pays. As God reveals it none ever really gives until the tithe is paid. All above the tithe is giving according to the scripture teaching. He who would tithe aright will find joy in the giving. The reason so many of us are poor supporters of His cause, financially, is because we have not learned the grace of giving that comes after the debt of tithe has been paid.

Do you object to pledging? Remember God pledges to save the world through Christ Jesus, and then redeemed that pledge at the greatest sacrifice. Hear His plea as the poet sings it:

"I gave my life for thee.  
What hast thou given to me?  
Give God your best,  
Not that He needs your puny might,  
You are but an atom in His sight,  
Tis you who need His love and light,  
Give God your best."

#### BAY ST. LOUIS

Please give me space to express my heart felt thanks for the past years work.

Among the first good things we did, was to put the Baptist Record in every Baptist home of both churches,

which has proven to be a great help in many ways.

When I accepted Logtown Church I found them well organized and with their traces tight and we have kept them tight all the year. They have been loyal to their pastor and have put forth every effort to put in practice every suggestion the pastor has offered.

The 3rd. Sunday was my last day on which we had a fine service, when I received my check, which was the remains of every dollar they had promised, and with it was a nice gift from my friends, which was a token of their love and appreciation.

To my regret I can not say that I found Bay St. Louis Church well organized, it was what they called a one man's church but by the help of God it can not be truthfully said that it is a one man's church to day. We have elected a goodly number of officers and are harnessing every member we can, but are leaving off the holding back straps and we find they work nicely.

Christmas day was our last service which was very brief in the A.M. Mr. and Mrs. Day and Family know just how to make their pastor and his family happy with their gifts and then had us to enjoy a most delightful turkey dinner with them.

The evening service was very good, my text was John 3:16, God the giver, Christ the gift; Man the receiver, closed by singing Nothing Between.

The Rev. Murry will take up the work I am leaving, and may the Lord bless him in this great work.

J. S. Johnson

#### DUCK HILL NEXT

The Duck Hill Sunday School follows the pace set by the Brandon Sunday School with an offering of \$45.00 to our church building at Clinton. The joy accompanying the offering was marked. The feeling that the Clinton Church building, on account of the

students from all parts of the state is a matter of state-wide denominational concern, was pronounced. These Sunday Schools are to be congratulated in leading out in this supremely important matter.

I am reminded again of what might be done in this direction by the nearly one thousand Sunday Schools in the state. One Sunday's offering by each would improvish none, but would enrich all. No phase of our denominational work would be hurt or hindered but our great denominational recruiting station at Clinton would be more rapidly equipped.

Who will be next?

M. O. Patterson.

P. S. Send offerings to Prof. M P L Berry, Treasurer, Clinton, Miss.

"One finds it difficult in these times to dress as one ought." "Oh, I don't know. I have a suit of clothes for every day in the week." "Really?" "Yes, this is it."

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## FEEDING THE FAMISHING

The Foreign Mission Board, in view of all the facts connected with the urgent appeals which are being earnestly pressed upon the attention of our people for relief of the suffering in Europe, feel impelled to make this statement to our pastors, Sunday School superintendents, missionary leaders and indeed all our Southern Baptist host.

The Board under an arrangement, which has been reported to the Southern Baptist Convention and approved by them, is under obligation to contribute to European relief work which includes work in a part of the Near East, for two more years at the rate of \$167,000 a year. This money is to be used to feed the starving and clothe the naked in those countries in Europe in which Baptists already have their missions. It is to be used primarily but not exclusively to help our Baptist people.

Recently in a surprising way Russia has been opened to us. In that great country there are millions of starving people. Nowhere on the face of the globe is there more dire or urgent necessity. We are told that \$15.00 will feed a starving child from now until Sept. 1922.

In order to keep our people in line and to see that their gifts are economically and judiciously administered, the Southern Convention at its last session recommended that all contributions for relief of this kind be sent to the Foreign Mission Board at Richmond, Va., and that the givers refrain from designating their gifts

so that the Board might be left free to use the money where the need was greatest.

We would not divert a dime of money given to meet any specific need. We are in cordial sympathy with every effort which is being made by the great necessities of the case. But our Baptist people must not forget that while they have upon them obligations which all other good people must have, to do their part toward the relief of dreadful suffering wherever found, they have also special obligations in connection with their own work and with their own people.

The Foreign Board is handling both cash and clothing for Russia. The Southern Baptist press has recently given full directions as to how packages of clothing are to be shipped. Shipping tags can be secured from the Woman's Missionary Union State Secretary. All cash contributions should be sent to the Foreign Mission Board, Box 1595, Richmond, Va.

The Board is taking every precaution to see that the distribution of clothing thus provided and the expenditure of the money sent are judiciously and properly made. Dr. Everett Gill, our representative in Europe, is in Moscow, Russia, and will be joined shortly by Rev. Hoyt E. Porter and they will have charge of this work. As Mr. Porter is going out as a missionary and Dr. Gill is already in our European mission work, the Foreign Board has been able to add this relief business to its volume of work without expense to the relief funds. The givers will therefore note

that practically every dime they send to the Foreign Mission Board for relief work will go directly into food for the starving.

There is no time to lose. The dread Russian winter is at hand. Without sufficient food and clothing, the suffering of these helpless thousands must be immeasurably increased and the death rate correspondingly high. We beg therefore of our pastors, elect ladies, Sunday School officers and teachers, missionary societies, that they will find a place somewhere for extra gifts, that is gifts outside of their pledges to the 75 million Campaign, to be made and forwarded to the Foreign Mission Board, for this humane purpose.

R. H. Pitt,

Len G. Broughton,

R. R. Gaines,

W. A. Harris,

W. T. Clarke,

L. Howard Jenkins,

W. E. Gibson,

C. A. Jenkins,

L. J. Powell,

R. A. Williams,

B. M. Gwathmey,

W. G. Mahone,

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S. B. Woodfin,

R. D. Garein,

J. J. Wicker,

EXCITING \$1.75 NOVEL FOR 15c. Have You Read "The Blind Man's Eyes," Recommended by President Roosevelt? It's the Best Story Yet "The Blind Man's Eyes," a wonderfully interesting tale of love, heroism

and villainy, has had a tremendous sale at the regular price. Roosevelt said of it: "The book has appealed to me as one of those exceedingly strong bits of work peculiarly American in type, which we ought to greet as a lasting contribution to the best American work." The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting Jan. 21st. You can secure his complete novel by sending only 15 cents for the Pathfinder 13 weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this but he says it pays to invest in new friends. Send this with 15 cents at once and receive the Magazine 13 weeks, with this serial and many other fine stories and pictures included. Address Pathfinder 120 Langdon Sta., Washington, D. C.

## FROM THE COAST

Yesterday was a great day with us at East Moss Point. One hundred and eleven in S. S. and nearly everybody, including the children, stayed for preaching, Bro. T. E. Spencer has organized a Men's Bible Class. He had twenty-four present. We had between 110 and 120 at church last night. We felt that God is graciously blessing our work.

We crave the prayers of God's people that we may magnify Christ in our preaching and in our living.

L. I. THOMPSON,

Moss Point, Miss.

Dec. 12-21.

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- FEBRUARY 7-8-9

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#### A Glance at the Personnel of the Program

Hon. William Jennings Bryan (Presbyterian), Miami, Fla.  
Mr. John Roger Babson (Congregationalist), Wellesley, Mass.  
Mr. John D. Sage, President Union Central Life Insurance Co., Leading Baptist of Cincinnati.  
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